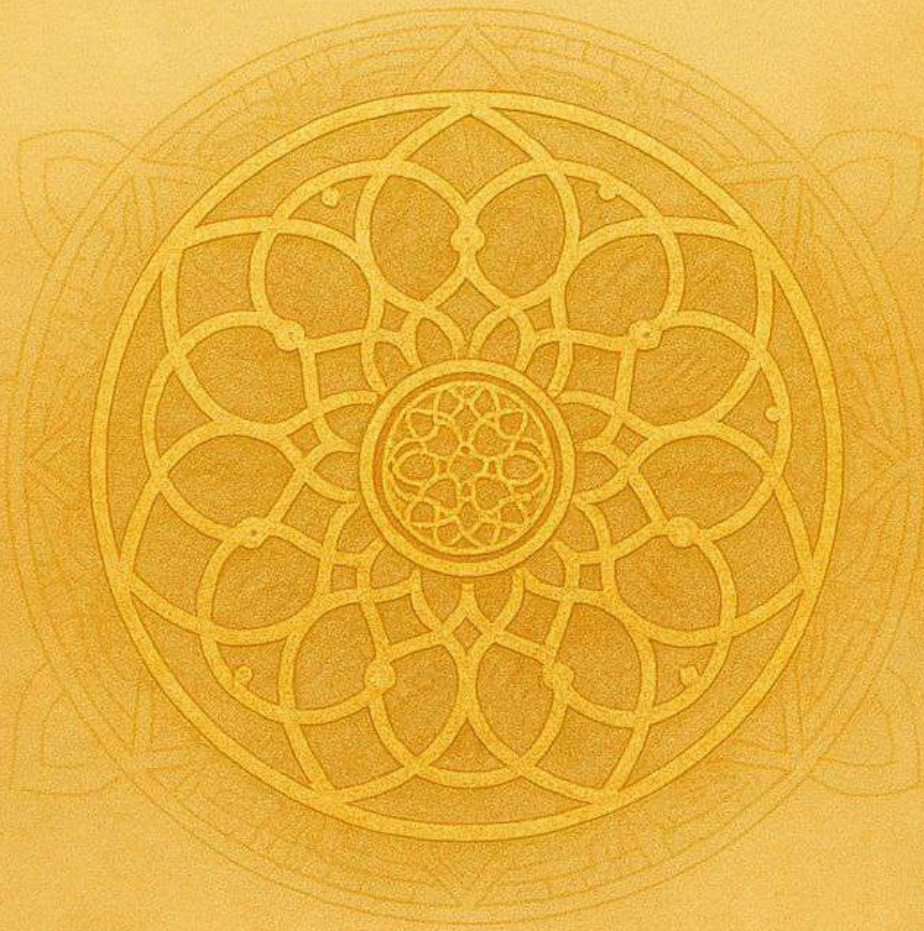
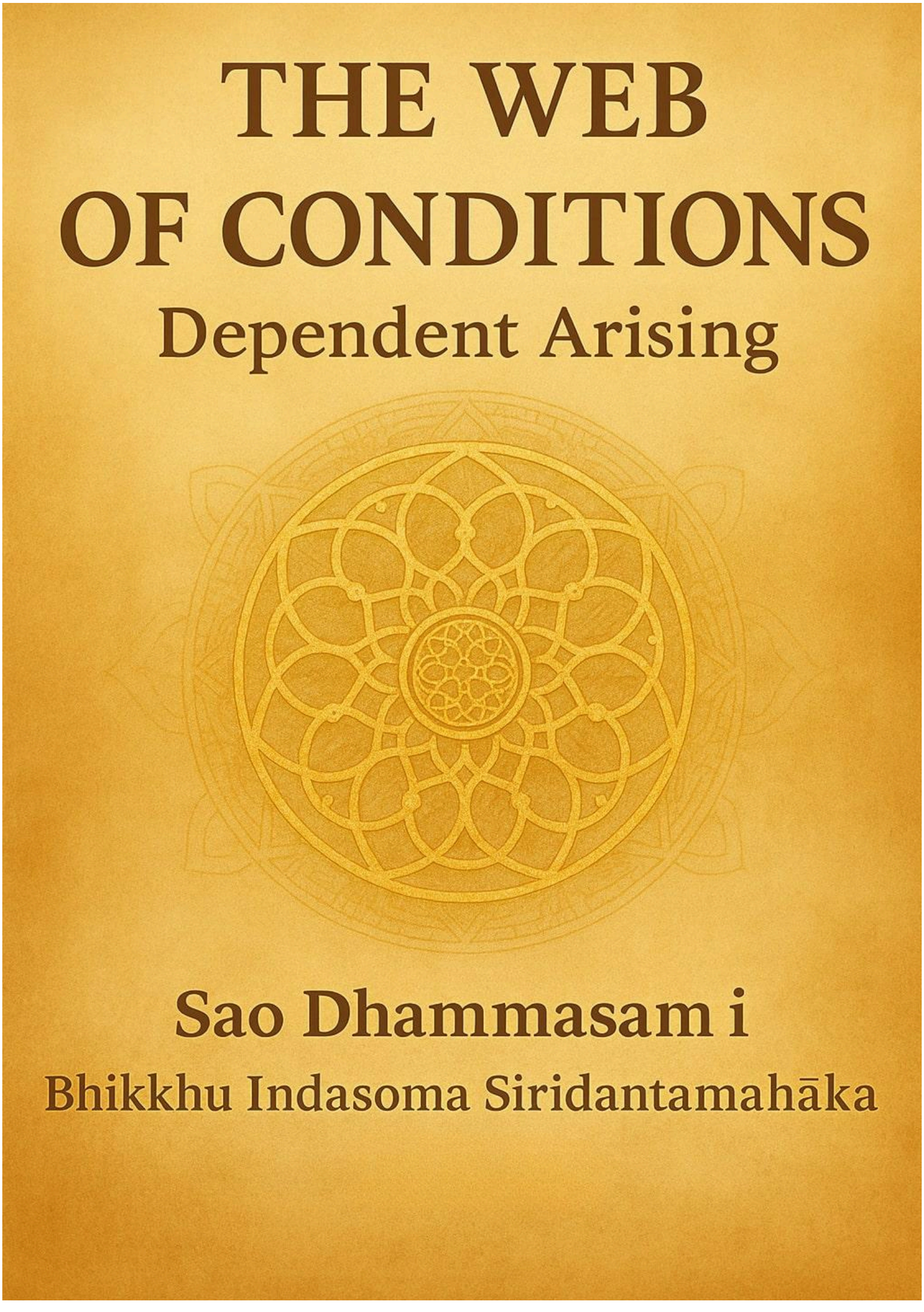
THE WEB OF CONDITIONS

Dependent Arising



Sao Dhammasam i

Bhikkhu Indasoma Siridantamahāka



By Bhikkhu Indasoma Siridantamahapalaka

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The Web of Conditions: Dependent Arising

Dedication

May this small book be a light for beginners on the path of wisdom.
May all who read it understand their own mind, live kindly, and see truth clearly.
May this work honor the Buddha, the Dhamma, and the Sangha.

The Web of Conditions: Dependent Arising

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Book 6 – The Web of Conditions: Dependent Arising

By ***Bhikkhu Indasoma Siridantamahapalaka***

ORCID iD: 0009-0000-0697-4760

The Web of Conditions: Dependent Arising

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ
သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊
တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ
သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန
ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊
ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမဿ ပုညကမ္မဿ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ
ပညာ စ ၊ မယ္ပံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝမုန္တု၊ သမ္မာ သမ္ဗဇ္ဈန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။

The Web of Conditions: Dependent Arising

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammaganthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

The Web of Conditions: Dependent Arising

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္မာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန်ံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပဂဋ္ဌေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထရိယာ
ပုညဉ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဘဏ္ဍမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိဖ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

The Web of Conditions: Dependent Arising

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Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

The Web of Conditions: Dependent Arising

By

Bhikkhu Indasoma Siridantamahapalaka

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The Web of Conditions: Dependent Arising

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The Web of Conditions: Dependent Arising

Dedication

To all who wonder,
“Why did this happen?”

To the students, young and old,
who feel joy, sadness, fear, and hope,
and who wish to understand these feelings
not as enemies,
but as visitors that arise and pass away
because of causes and conditions.

To the meditators who sit quietly,
watching breath and thoughts,
trying again and again
to see clearly
rather than to run away.

To the teachers of the Abhidhamma,
who kept these deep teachings alive
through many generations,
so that we can now learn
how mind and matter depend on each other,
how suffering begins,
and how it can end.

To the unseen friends on the path,
who support us with patience, kindness,
and wise advice
in difficult times.

And finally,
to every reader who opens this book
with even a small wish
to understand the web of causes in life
and to live with less greed,
less anger,
and less confusion—

The Web of Conditions: Dependent Arising

May this little book
be one more good condition
for wisdom, peace,
and compassion
to grow in your heart.

— Bhikkhu Indasoma Siridantamahapalaka

The Web of Conditions: Dependent Arising

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

Who This Book Is For

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*

- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*

- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

The Web of Conditions: Dependent Arising

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Synopsis:

Nothing exists alone. This book introduces Paṭiccasamuppāda (Dependent Arising) — the law of causes and conditions — and the twenty-four types of conditional relations explained in the Abhidhamma. With visual guides and simple examples, readers will see how craving leads to suffering, and how wisdom can stop that cycle. Understanding this web of conditionality brings deep insight into impermanence and non-self.

Learning Outcome:

Readers will gain the ability to see cause and effect in every experience. They will learn how understanding conditions weakens craving and confusion, leading to peace and compassion.

The Web of Conditions: Dependent Arising

Abstract

The sixth volume explores Paṭiccasamuppāda (Dependent Arising) and the twenty-four conditional relations (Paṭṭhāna) that govern the interdependence of all phenomena. It explains how ignorance, craving, and clinging sustain the cycle of birth and death and how insight into conditionality brings liberation. Using simple examples, the book translates complex Abhidhamma logic into practical understanding. It shows that nothing exists independently, and that freedom arises when this web of causes and effects is clearly seen. This text offers a lucid introduction to the heart of Buddhist philosophy — the principle that all phenomena are interconnected and devoid of self.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

The Web of Conditions: Dependent Arising

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

The Web of Conditions: Dependent Arising

DIGITAL ACCESS NOTE

To support learning and integration, this volume is accompanied by ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

Readers are encouraged to ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

Access Link:

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“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

The Web of Conditions: Dependent Arising

Foreword

Abhidhamma is famous for being "hard."
It uses many Pāli words.
It looks full of lists and tables.
When a beginner opens an Abhidhamma book, it can feel cold, dry, and far away from daily life.

But inside this careful, technical style there is a very human purpose.

Venerable U Thittila explains that the Abhidhamma arrangement is meant to be a **yardstick or map** of all our states of mind, so that we can check them and see whether they are wholesome or unwholesome, and whether they lead us towards or away from true understanding (yathā-bhūta ñāṇa) (see *Consciousness Enlarged*, p. 23). In other words, Abhidhamma is not just for scholars. It is a **working tool** for anyone who wants to know, "What is happening in my mind right now, and where is it taking me?"

In the earlier books of this beginner series, we have met the **four ultimate realities** (paramattha dhamma). We learned that everything we experience can be analysed into:

- **Consciousness (citta)**
- **Mental factors (cetasika)**
- **Matter (rūpa)**
- and the **unconditioned element, Nibbāna**

We also saw that all *conditioned* things (mind and matter) share three basic marks:
they are **impermanent (anicca)**, **unsatisfactory (dukkha)**, and **without a permanent self (anattā)** (see *Consciousness Enlarged*, p. 20). Because they arise from causes and depend on other things, they cannot stay the same; they cannot be a safe, unchanging "me" or "mine."

This sixth book turns to the **pattern behind all of this**.

The Web of Conditions: Dependent Arising

On page 51 of *Consciousness Enlarged*, U Thittila describes how every activity naturally gives rise to its own result, and how each result in turn becomes a new cause. This creates a continuous series that can "go on and on." Because of the close connection between the parts of this series, it forms a **law so basic that it can be called the very groundwork, or pattern, of existence** (p. 51). The Buddha called this law **Paṭiccasamuppāda**, usually translated as **Dependent Arising** or **Dependent Origination**.

This law is "deep, subtle, complex, and difficult to comprehend" (p. 51). For that reason, it is usually introduced later in Abhidhamma study, after the basic pieces of mind and matter are already understood. Yet it is also described as being of **"paramount importance"** for those who want to understand how suffering begins and how it can end (p. 51).

Dependent Arising is not only about **birth and death** in the large sense. On page 233, U Thittila points out that it is also closely related to the **twenty-four conditioning factors (paccaya)** that "determine the ultimate operating relationships occurring between all states" (*Consciousness Enlarged*, p. 233). These twenty-four kinds of conditions are explained in the great Abhidhamma book called **Paṭṭhāna**, and they show in detail **how** different mental and material states support, push, limit, or depend on one another.

This little book, *The Web of Conditions: Dependent Arising*, tries to open a door into that deep subject **without heavy language**.

It will:

- Tell the story of the **Twelve Links of Dependent Origination**, showing how ignorance, craving, and clinging keep the wheel of suffering turning.

- Give a gentle picture of the **twenty-four kinds of conditions** taught in Paṭṭhāna, not as dry theory, but as a **web of support and influence** between mind and matter.

- Show the **interdependence of nāma and rūpa** (mind and body) in simple, down-to-earth ways.

- Help you **see conditionality in daily life** – when you get angry, when you feel happy, when you are lost in thought, or when you are mindful.

- Lead you to reflect on how **understanding causes and conditions** slowly weakens the belief in a solid "I," and how this opens the way to peace.

Abhidhamma says that real understanding grows in a "soil" of basic knowledge: the aggregates, sense bases, elements, faculties, truths, dependent origination, and so on. From that soil, with the "roots" of moral purity and purity of consciousness, penetrative wisdom can arise (see *Consciousness Enlarged*, p. 233). This book is meant to be **a small part of that soil**—simple, clear, and friendly.

You will not find every Abhidhamma detail here. You will not find all the Pāli terms for the twenty-four conditions, or the full analytical tables of Paṭṭhāna. Instead, you will find **short chapters**, **easy language**, and **many examples** taken from ordinary life: looking at a phone, hearing a harsh word, enjoying a sweet taste, scrolling on a screen when you are bored, watching the breath in meditation.

At each step, we will ask:

- "What are the conditions here?"

- "What came before this feeling or thought?"

- "What is likely to come next if this continues?"

- "Where, in this whole chain, do I actually have a chance to change my habit?"

If you already know some Abhidhamma, this book may help you **connect the theory with experience**. If you are very new, it may help you see that Abhidhamma is not far away from you; it is simply a careful way of talking about what is happening **right now**.

May this small volume become, in the spirit of U Thittila's words, a **map** you can hold in your hand while you walk through the landscape of your own mind. May it help you recognise the **web of conditions** that builds up suffering, and the **wise conditions** that slowly free the heart.

The Author

The Web of Conditions: Dependent Arising

Preface

This is the sixth book in a small beginner series on Buddhist Abhidhamma.
The earlier books slowly built a foundation:

- what **mind (citta)** is,
- what **mental factors (cetasikas)** are,
- what **matter (rūpa)** is,
- and what is meant by **Nibbāna**, the unconditioned.

Step by step, you have been led from simple ideas to more detailed ones. This is not an accident.

In *Consciousness Enlarged*, Venerable U Thittila explains that the classical Abhidhamma manual, the **Abhidhammattha-saṅgaha**, is arranged in a **strictly progressive** way. It leads the student “from the simple to the increasingly more complicated,” but “in such a manner that he is always prepared for what is to come next” (Consciousness Enlarged, p. 10). The teaching is not meant to give a quick, shallow result. It is meant to build a strong base so that real understanding can grow.

This little series tries to follow the same spirit.

By the time we reach **Book 6 – The Web of Conditions: Dependent Arising**, you already know the basic “pieces” of experience. Now it is time to look at the **connections** between those pieces.

Why a book on conditions?

In the Abhidhammattha-saṅgaha, the eighth chapter is called **“Causal Relations” (Paccaya)**. U Thittila summarises it as having three parts (Consciousness Enlarged, p. 10):

1. **Paṭiccasamuppāda** – Dependent Arising,
   the general law where a result arises depending on a cause,
   and that result itself becomes the cause for another result,
   and so on, in a twelve-link cycle.

2. **Paṭṭhāna** – which explains **twenty-four kinds of conditions**,
   showing how individual mental and material states
   support and connect with one another in a causal series.

3. **Paññatti** – the nature of **concept**,
   how we name and think about things that are not ultimate realities.

This book focuses mainly on the **first two**:

- the **Twelve Links of Dependent Arising**, and

- the **twenty-four kinds of conditions**.

We will **not** go into every detail of Paṭṭhāna or concept. Those belong to more advanced study. Our aim is more modest: to give you a clear, friendly **first feel** for the great web of causes and conditions that Abhidhamma describes.

The “pattern of existence”

U Thittila describes how, in our life, every kind of activity brings its own natural result. That result then becomes a new cause, which brings another result, and so on. This can turn into a **continuous series** that “can go on and on.” Because the pieces in this series are tightly connected, he says it forms a law “so fundamental that it may be said to be the very groundwork, or pattern, of existence” (Consciousness Enlarged, p. 51).

This law is what the Buddha called **Paṭiccasamuppāda**, Dependent Arising. In the same passage, U Thittila calls this law “deep, subtle, complex, and difficult to comprehend,” and notes that it is formally taken up only in **Chapter Eight** of the Abhidhammattha-saṅgaha (Consciousness Enlarged, p. 51). Even so, he also says it is of **“paramount importance”** for those who wish to gain true understanding.

This is the heart of our present book.

We will not try to cover everything that the great texts say on this topic. Instead, we will gently explore:

- how **ignorance and craving** keep this continuous series going,

- how **mind and matter** depend on each other,

- and how seeing this process clearly begins to weaken the idea of a solid “I” in the middle of it all.

A map to check your own mind

Abhidhamma may look like abstract philosophy, but its **goal is practical**.

On page 23 of *Consciousness Enlarged*, U Thittila explains that the arrangement of mental states in the Abhidhammattha-saṅgaha is designed as a **“yardstick, or map”** for checking our own mind. By comparing what we experience with this map, we can see whether our present states are **unwholesome (akusala)** or **wholesome (kusala)**, and whether our thoughts and actions are taking us **towards** or **away from** “knowledge of things as they really are” (yathā-bhūta-ñāṇa) (Consciousness Enlarged, p. 23).

This book tries to use the teachings on **Dependent Arising** and **conditions** in the same way. It is not just for thinking about clever ideas. It is to help you:

- notice **what conditions** your anger, your fear, your joy,

- see **how feeling leads to craving**,

- see **how contact with sights, sounds, tastes, and thoughts** becomes a whole chain of reactions,

- and discover where, in that chain, **mindfulness and wisdom** can enter.

How this book is written

Because Dependent Arising and Paṭṭhāna are deep topics, they are often explained in very technical language. Here, the style will be different:

- **Simple English** – short sentences, common words.

- **Step-by-step structure** – each chapter builds on the last.

- **Stories and examples** – from eating snacks and scrolling on a phone, to hearing praise or blame, to sitting quietly in meditation.

- **Reflection questions** – at the end of each chapter, to help you connect the teaching with your own life.

The eleven chapters will:

1. Explain **what "conditionality" means**,

2. Introduce the **Twelve Links of Dependent Origination**,

3. Show how **feeling, craving, and clinging** keep the wheel turning,

4. Connect the law of Dependent Arising with the **three characteristics**,

5. Give a **gentle tour of the twenty-four conditions**,

6. Explore the **mutual dependence of mind and matter**,

7. Help you **see conditions in daily life**, and

8. Invite you to reflect on **non-self** through understanding causes, especially how insight grows from seeing both **cause and effect**.

(Several of these themes will span more than one chapter.)

For whom is this book?

This book is meant for:

- Readers who have followed the earlier volumes,

- Beginners who know a little about the Four Noble Truths and the three characteristics,

The Web of Conditions: Dependent Arising

- Meditators who have started to notice thoughts and feelings,
  and now want to understand **why** they arise.

You do not need to remember every Pāli word. You do not need to be perfect. You only need a **curious mind** and a **gentle wish** to see more clearly how your own experience is woven from many causes and conditions.

May this small volume serve as one more **good condition** in your life—
a quiet support that helps you see how things truly arise,
how they pass away,
and how, in the middle of all this change,
a free and compassionate heart can grow.

The Web of Conditions: Dependent Arising

Introduction to the Series

The *Introduction to Buddhist Abhidhamma for Beginners* series aims to gently guide students through the main topics of the Abhidhamma Pitaka — the part of the Buddhist canon that analyzes mind and matter in the smallest possible details.

The series follows a natural path:

1. **Understanding the Mind (Citta)** — how consciousness works.
2. **Mental Factors (Cetasika)** — the qualities that accompany consciousness.
3. **Matter (Rūpa)** — the physical side of existence.
4. **Kamma and Rebirth** — how actions bring results.
5. **Cognitive Process** — how we perceive and think.
6. **Dependent Arising** — the web of conditions in life.
7. **Meditation and Insight** — the path of practice.
8. **Nibbāna** — the final peace.

Each book stands alone, but together they build a full picture — from understanding the mind to realizing liberation.

The Web of Conditions: Dependent Arising

Introduction to Book 1 — Understanding the Mind (Citta)

Every day, we experience hundreds of thoughts, feelings, and reactions.
We say, "I am happy," or "I am sad." But in the teaching of the Buddha, there is no permanent "I" who feels — only **Citta**, the moment of knowing.

Citta means "consciousness" — the knowing of an object.
It is not a thing but a process. Like bubbles rising and bursting in water, moments of consciousness appear and disappear again and again.
Each moment knows one object — a sight, a sound, a smell, a thought, or an emotion.

In Abhidhamma, this process is explained clearly:

- There are **89 types of consciousness** (or 121 when expanded).
- Each Citta is either wholesome, unwholesome, or neutral.
- Each Citta arises due to causes and passes away immediately.

This book will not use difficult terms.
Instead, it will help you understand Citta through simple ideas and examples from life — like how you feel when you see a flower, or hear your name, or remember something kind.

We will learn:

- What consciousness is and how it works,
- How thoughts arise and pass,
- How the quality of the mind changes moment by moment,
- And how to see this clearly in meditation and daily life.

By understanding Citta, you begin to understand yourself — not as a fixed person, but as a living stream of awareness shaped by causes and conditions.

The Web of Conditions: Dependent Arising

As Bhikkhu Bodhi wrote in *A Comprehensive Manual of Abhidhamma*,

> "Consciousness is the chief factor in experience; it is that which knows its object."

To know consciousness is to begin to know the truth.

The Web of Conditions: Dependent Arising

Introduction to Book 2 Inside the Mind: Cetasika (Mental Factors)

Series: Introduction to Buddhist Abhidhamma for Beginners

Understanding the 52 mental factors that arise together with Citta (consciousness),
based on the Abhidhammattha Saṅgaha and classic commentaries.

A Note to the Reader

In Book 1, we learned about Citta (mind, consciousness) —
the "knowing" moment that arises and passes, again and again.

But Citta never comes alone.

Each moment of knowing is surrounded and colored by many small helpers.
These helpers are called Cetasika (mental factors).

- *Some are always there, every time you know anything.*
- *Some come only sometimes.*
- *Some are wholesome, making the mind bright.*
- *Some are unwholesome, making the mind dark.*

In the Abhidhamma, these are carefully listed as 52 Cetasikas (mental factors).
They arise together with Citta, share the same object, and disappear together with Citta (this is explained in A Comprehensive Manual of Abhidhamma, chapter II).

In this book, we will:

- *Meet these 52 mental factors like characters in a story.*
- *See how they combine with different types of mind.*

- *Use simple, modern examples so you can spot them in your own daily life.*

You don't need to remember all names at once.
Just relax, read slowly, and let the picture build step by step.

How This Book Is Organized

In Book 2, we will:

1. *Introduce Cetasika – what they are and how they relate to Citta.*

2. *Learn the four big groups:*

    - *Universal mental factors (always present)*

    - *Occasional mental factors (sometimes present)*

    - *Unwholesome mental factors*

    - *Beautiful (wholesome) mental factors*

3. *Meet each factor with:*

    - *Pāli name with English meaning*

    - *Simple explanation*

    - *Real-life example*

    - *Short reflection*

Think of this book as a map of the inner weather of your mind.

The Web of Conditions: Dependent Arising

Book 3 – The Many Colors of Mind

Introduction

Imagine this.

You wake up late.
Your room is messy.
You check your phone and see a message:

"Why didn't you answer yesterday? Are you ignoring me?"

In a few seconds:

- *Your mood changes.*
- *Thoughts appear: "They're so demanding..." or "I'm such a bad friend..."*
- *Maybe you feel anger, shame, worry, or sadness.*

The world outside has not changed very much in that moment.
But your inner world looks completely different.

What changed?
Not your friend.
Not your phone.
What changed was the state of your mind.

Abhidhamma, the Buddha's deep analysis of mind and matter, has a special way of talking about this. It says that each moment of consciousness is not alone. Every moment of mind is like a team, made of:

- *Consciousness (citta) – the bare knowing, the "turning on" of experience.*
- *Mental factors (cetasikas) – the "players" that come along with consciousness and give it a certain flavor: angry, kind, sleepy, focused, jealous, joyful, and so on.*

The Web of Conditions: Dependent Arising

In Book 1, we looked at citta:
the basic moments of knowing.

In Book 2, we looked at rūpa:
the material side – body, sense organs, and physical world.

Now in Book 3, we go into the details of the mind-team itself:
the mental factors.

What are mental factors?

You can think of mental factors like the colors and textures that appear with the mind.

For example:

- *Feeling (vedanā) – whether an experience feels pleasant, unpleasant, or neutral.*

- *Perception (saññā) – the labeling / recognition: "friend", "enemy", "phone", "homework".*

- *Volition (cetanā) – the pushing or "intending" that becomes kamma.*

- *Attention, confidence, mindfulness, concentration, wisdom – helpful mental factors.*

- *Greed, anger, jealousy, laziness, restlessness – unhelpful mental factors.*

When you are angry:

- *The citta is a moment of knowing,*

- *But the mental factors burning alongside it are things like anger, ill will, maybe arrogance.*

When you are kind:

- *The citta is still just knowing,*

- *But the mental factors now include friendliness, non-hatred, maybe compassion and beneficial intention.*

So the "flavor" of the mind is decided not by consciousness alone, but by which factors accompany it.

Why study mental factors?

You might think:

> *"Isn't this too detailed? Why do I need to know fifty-something mental factors?"*

Here are three reasons.

1. To really know yourself

Most of the time we say:

- *"I am angry."*

- *"I am sad."*

- *"I am lazy."*

Abhidhamma gently breaks this into pieces:

- *"In this moment, anger is present with consciousness."*

- *"In this moment, sadness is present, together with feeling and perception."*

You start to see:

- *The "I" is just changing combinations of mental factors.*
- *Anger is not "who you are"; it is a visitor in the mind.*
- *Kindness is also a visitor you can invite more often.*

Knowing the names and behavior of these visitors helps you recognize them quickly and not be completely controlled by them.

2. To understand wholesome and unwholesome clearly

The Buddha often spoke about:

- *Unwholesome roots – greed, hatred, delusion.*
- *Wholesome roots – non-greed, non-hatred, wisdom.*

Mental factors are where these roots show themselves.

- *When greed is present, you feel grasping, wanting, never satisfied.*
- *When hatred is present, the heart feels hot, tight, pushing away.*
- *When delusion is present, there's confusion, fogginess, wrong view.*

On the other hand:

- *When non-greed (generosity / letting go) is present, the mind feels open and light.*
- *When non-hatred (kindness / goodwill) is present, there is warmth and softness.*
- *When wisdom is present, the mind sees cause and effect more clearly.*

By seeing which mental factors are in the mind right now, you can tell:

- *"Is this moment planting good seeds or bad seeds?"*
- *"Is this moment feeding the cycle of suffering or helping to free the mind?"*

3. To prepare for deeper practice

In meditation, you try to watch:

- *Thoughts,*
- *Feelings,*
- *Reactions,*
- *Breath and body.*

Abhidhamma gives you a more precise map of what you are seeing. You start to notice:

- *"Oh, this is restlessness."*
- *"Now sloth and torpor are here – sleepy heaviness in the mind."*
- *"Here is mindfulness checking the present moment."*
- *"Now concentration is stronger."*

This is useful because:

- *You don't just say "I'm a bad meditator".*

- *You see, "Right now, this particular mental factor is strong. What supports it? What weakens it?"*

This makes your practice more intelligent and less about self-judgment.

How this book is structured

Book 3 keeps the same gentle style as the other books:

- *Simple English, short sentences.*
- *Real-life examples first.*
- *Then the Abhidhamma idea.*
- *Then a short summary and questions for reflection.*

We will look at mental factors in groups, such as:

1. *Universal factors – always present with every moment of mind, like feeling and perception.*
2. *Occasional or particular factors – sometimes present, sometimes not, like initial thought, decision, and energy.*
3. *Unwholesome factors – connected with greed, hatred, and delusion: things like shamelessness, restlessness, envy, stinginess.*
4. *Beautiful (wholesome) factors – connected with non-greed, non-hatred, and wisdom: faith, mindfulness, conscience, compassion, equanimity, and others.*

You don't need to memorize every Pāli word.
The goal is to recognize the patterns in your own heart.

Each chapter will answer questions like:

- *"What does this mental factor feel like?"*
- *"When does it usually arise?"*
- *"Is it helpful or unhelpful?"*
- *"How can I weaken the unwholesome ones?"*
- *"How can I strengthen the wholesome ones?"*

What Book 3 connects to

Book 3 stands in the middle of the series, connecting:

- *Book 1 (Citta) – the basic knowing of experience.*
- *Book 2 (Rūpa) – the physical side: sense organs and objects.*
- *Book 4 (Kamma and Rebirth) – the law of cause and effect in our actions.*

Mental factors are the bridge:

- *They arise with consciousness (Book 1).*
- *They are affected by bodily conditions and sense objects (Book 2).*
- *When they become strong intentions, they create kamma (Book 4).*

So, understanding mental factors is like learning the inner code of kamma:

- *Greedy, hateful, deluded factors → unwholesome kamma → suffering.*
- *Generous, kind, wise factors → wholesome kamma → happiness and progress.*

The Web of Conditions: Dependent Arising

A gentle invitation

You do not have to become a "walking Abhidhamma dictionary".
You also do not have to be perfect.

This book invites you to:

- *Get curious about your own mind.*
- *Learn the names and faces of your mental states.*
- *See that even difficult states like anger or jealousy are not permanent and not "you".*
- *Train yourself, little by little, to give more space to beautiful factors like kindness, honesty, and wisdom.*

If you read slowly, think about the examples, and maybe use the Daily Kamma Diary from Book 4 together with this book, you will start to see something very important:

Your mind is not fixed.
It is a stream of mental factors that can be understood and trained.

May Book 3 help you recognize your own mind clearly,
so that you can guide it with more wisdom and compassion.

The Web of Conditions: Dependent Arising

Book 4 – The Law of Kamma and Rebirth

Introduction

One day you might look around and quietly ask yourself:

- *"Why do good people sometimes suffer?"*
- *"Why do some people seem to do bad things and still live a happy life?"*
- *"What happens when we die? Does anything continue after this body stops?"*

These questions are very human. They are not only "religious" questions. They are questions about justice, meaning, and how to live.

In the Buddha's teaching, especially in the Abhidhamma, the answer is not "luck" and not "punishment by a god". The answer is the law of kamma (karma) and rebirth.

Kamma and rebirth in simple words

In everyday language, people sometimes say "karma" to mean "fate" or "whatever happens".

In Abhidhamma, kamma has a clear, precise meaning:

> *Kamma means intention.*
> *When you choose to think, speak, or act in a certain way, that intention is kamma.*

So:

- *When you help a friend from a kind heart → that is kamma.*
- *When you lie to protect yourself → that is kamma.*

- *When you sit and plan revenge in your mind → that is also kamma.*

Kamma is not only what you do outside. It begins inside the mind.

The Buddha's teaching explains that:

- *Wholesome kamma (based on generosity, kindness, and wisdom) brings pleasant and helpful results (vipāka).*

- *Unwholesome kamma (based on greed, hatred, and delusion) brings painful and harmful results.*

These results may show:

- *Very quickly (as feelings and moods in this life),*

- *Later in this life (as habits, character, situations),*

- *Or in future lives, as the type of rebirth we take and the "world" we wake up in next.*

Abhidhamma describes how the stream of consciousness does not simply stop at death.
The mind, driven by craving and past kamma, can take a new rebirth-linking consciousness in a fresh life. This is how the law of kamma stretches across lifetimes.

What this book will do (and what it will not do)

This book is not here to scare you with threats like, "If you do X, you will be punished."

Instead, it wants to:

The Web of Conditions: Dependent Arising

1. *Explain clearly what kamma really is*
   – not magic, not fate, but intention.

2. *Show how kamma brings results (vipāka)*
   – in the mind, in this life, and in future lives.

3. *Describe the process of rebirth in a calm, step-by-step way*
   – without needing to believe in a fixed "soul" jumping from body to body.

4. *Introduce the planes of existence*
   – the "happy" and "unhappy" realms, and how different kinds of kamma tend toward them.

5. *Encourage responsibility and hope*
   – to see that you are always planting seeds, and you can choose better ones.

This book will not:

- *Give scary stories about hell to make you obey.*
- *Say that every tiny event (like stubbing your toe) is "because you were bad".*
- *Tell you you're stuck or hopeless because of your past.*

Instead, it treats kamma as a natural law:
when certain causes are present, certain results follow.

How Book 4 is organised

To keep things gentle and clear, Book 4 is broken into short chapters.
Each chapter:

The Web of Conditions: Dependent Arising

- *Begins with a simple real-life example (like a group chat, a small lie, helping at home).*

- *Explains the Abhidhamma idea in easy language.*

- *Ends with a summary and a few questions for reflection.*

Roughly, the book moves like this:

1. *What is Kamma?*
   – Kamma as intention, the three doors (body, speech, mind), and how seeds are planted.

2. *How Kamma Brings Results*
   – The link between kamma (cause) and vipāka (result), in this life and across lives.

3. *The Many Jobs of Kamma*
   – How some kamma creates new experiences, some supports or blocks others, and how not all seeds must ripen.

4. *When and Where Kamma Ripens*
   – Why results can be "soon", "later", or "in another life", and how many kammas interact.

5. *Unwholesome Kamma*
   – Actions rooted in greed, hatred, and delusion, and how they pull the mind downward.

6. *Wholesome Kamma*
   – Actions rooted in generosity, kindness, and wisdom, and how they lift the mind upward.

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7. *Rebirth-Linking Consciousness*
   – A simple look at how one life connects to the next without a fixed soul.

8. *The Process of Death and Rebirth*
   – What happens in the mind at the end of life and the beginning of a new one, in a step-by-step way.

9. *Planes of Existence*
   – Human, deva, and other planes; "happy" and "unhappy" realms; and how they relate to kamma.

10. *Kamma, Body, and the Stream of Consciousness*
    – How kamma shapes both our mental life and our bodily conditions, together with natural causes.

11. *Responsibility for Our Own Mind*
    – Gathering everything into a practical message: understanding kamma as an invitation to take care of your own mind and choices.

At the end you'll find a Daily Kamma Diary you can actually use:

- *To notice your thoughts, words, and actions,*
- *To see which roots (greed / hatred / delusion or their opposites) are present,*
- *And to slowly train your own stream of consciousness in a brighter direction.*

Who this book is for

This book is for you if:

- *You are curious about why things happen, not just "what" happens.*

- *You want to understand kamma and rebirth beyond superstition or fear.*
- *You like the idea of looking at your mind like a scientist of experience.*
- *You want to take gentle responsibility for your own thoughts, words, and actions.*

You do not need to have read all the Abhidhamma texts.
You do not have to know Pāli.
You only need:

- *A bit of interest,*
- *A bit of honesty with yourself,*
- *And a wish to grow in wisdom and kindness.*

A final thought before you start

Sometimes the law of kamma is misunderstood as something heavy, like a life sentence:
"You did this, so you must suffer forever."

But in the Buddha's teaching, seeing kamma clearly is actually good news:

- *It shows that things happen for reasons, not by pure accident.*
- *It shows that you are not powerless – your intentions matter.*
- *It shows that every small step in kindness and wisdom helps not only this life, but also whatever comes after.*

So as you read this book, you can keep one quiet sentence in your heart:

> *"Right now, with my thoughts, words, and actions,*
> *I am shaping the future of this mind."*

May Book 4 help you understand that clearly, and may that understanding guide you toward a peaceful and wise life.

The Web of Conditions: Dependent Arising

Book 5 Introduction to , how the mind works?

Sometimes the mind feels simple.
"I saw something."
"I heard that."
"I felt angry."

But if we look more closely, we discover that each of these is not one solid block.
It is a chain of tiny events, moving very fast, one after another.

The Abhidhamma shines a light on this hidden chain.
It shows how every sight, sound, smell, taste, touch, and thought
arises through an ordered process of consciousness.

The book no 5 is an invitation to explore that process in a gentle way.
It is not written for experts only.
It is for anyone who has wondered:

- *"Why did I react like that?"*
- *"Where did this thought come from?"*
- *"Can I understand my mind better?"*

A different way of seeing experience

In ordinary speech we say:

- *"I see a phone."*
- *"I hear music."*
- *"I feel pain."*

Abhidhamma asks us to look deeper.
Instead of one fixed "I," it speaks about:

- *many moments of consciousness (cittas),*
- *their mental factors (cetasikas) like feeling, perception, and intention,*
- *and the material form (rūpa) of the body and the sense-organs.*

In Books 1–3 of this series, we learned about these building blocks.
We saw that what we call a "person" is really a changing collection of mind and matter,
arising and disappearing, conditioned by many causes.

Now, in Book 5, we take the next step.

We look at how these building blocks work together in time.
We ask:

- *How does a moment of seeing actually happen?*
- *What comes first: raw data or full understanding?*
- *When does intention enter and create kamma?*
- *What is the role of the quiet background mind?*

Abhidhamma answers these questions with great detail.
It speaks of bhavaṅga (life-continuum),
adverting (turning towards an object),
sense-consciousness,
receiving,
investigating,
determining,
and javana (the powerful impulsion where intention and kamma occur).

In traditional texts, these are shown as sequences of mind-moments
called vīthis – cognitive processes or "thought-processes".

The Web of Conditions: Dependent Arising

They may sound very technical,
but they always refer to our actual experience, here and now.

A high-speed camera for the mind

Imagine a movie on your phone.
When it plays, it looks smooth and continuous.
You see people walking, talking, laughing.
But if you pause and go frame by frame,
you find that it is made up of many still images,
shown very quickly, one after another.

Abhidhamma treats the mind in a similar way.

To normal eyes, experience looks continuous:
"I am seeing this whole scene."
"I have this one strong feeling."

But in the Abhidhamma view:

- *what we call "seeing" is really many mind-moments arising and passing in a fixed order;*

- *what we call "thinking" is a stream of short-lived cittas, each doing its own job and then disappearing;*

- *what we call "my reaction" is actually a burst of javana moments, pushing the mind in a wholesome or unwholesome direction.*

The book will not show every technical detail that scholars study.
Instead, it will act like a simple slow-motion replay
of your daily life experiences.

You will learn to see that:

- *a sight first disturbs the background life-continuum (bhavaṅga),*

- *the mind then turns toward the object through a sense-door,*
- *there is a stage of bare seeing or hearing,*
- *then a stage of simple receiving and checking,*
- *and only then the strong impulsive reaction (javana) appears.*

All this happens countless times in one second.
But even a little understanding can change the way we relate to our thoughts and feelings.

Doors to the world

Abhidhamma speaks of six doors:

1. *Eye-door – for visible objects.*
2. *Ear-door – for sounds.*
3. *Nose-door – for smells.*
4. *Tongue-door – for tastes.*
5. *Body-door – for touches.*
6. *Mind-door – for mental objects such as ideas, memories, and plans.*

Every citta that arises does so through one of these doors.
This means:

- *there is no experience without a door,*
- *and at any moment, the mind is busy at one door only.*

The Web of Conditions: Dependent Arising

Think about your day:

- *You wake up and see the light coming through the window (eye-door).*
- *You hear your alarm (ear-door).*
- *You feel the coolness of the floor under your feet (body-door).*
- *You smell coffee or breakfast (nose-door).*
- *You taste your food (tongue-door).*
- *Then, while eating, you start thinking about homework or messages (mind-door).*

The doors change very quickly,
but when we slow down and notice them,
we begin to see life not as one big blur,
but as a clear series of separate experiences.

Where kamma happens

One key aim of Abhidhamma is to show where kamma is made.

In the cognitive process, there are many mind-moments that simply:

- *receive results of past actions,*
- *perform mechanical functions,*
- *keep the chain going.*

These are mostly resultant or functioning consciousness.
They are important, but they do not create new kamma.

New kamma is created mainly in the javana phase.
Here the mind:

- *takes a stand,*
- *likes or dislikes,*
- *clings, resists, or responds wisely.*

In other words, javana is where we:

- *strengthen old habits, or*
- *gently build new, wholesome ones.*

We do not see individual javana moments directly.
But we can notice their effect:

- *the urge to speak harshly after reading a hurtful comment,*
- *the warm wish to help when we see someone in trouble,*
- *the decision to cheat or not cheat in an exam,*
- *the choice to keep scrolling or to put the phone down.*

By understanding that these are short, powerful mental bursts
arising after many earlier stages,
we learn two important lessons:

1. *Much of what happens before javana is automatic –*
   the mind just receives and checks sense data.

2. *At javana, there is a small but important space for training –*
   a chance to guide the mind toward wholesome reactions.

Why this matters for you

You might think:
"All this sounds complicated. Why should I care?"

Because this map can help you:

- *feel less controlled by your emotions,*
- *be kinder to yourself when you make mistakes,*
- *be patient with others who are also driven by conditions,*
- *and grow a more clear, stable awareness in daily life.*

When you see that:

- *anger is not "my permanent nature,"*
  but a quick sequence of mind-moments,
- *fear is not a fixed identity,*
  but a passing pattern in the stream of consciousness,
- *joy is not something to cling to tightly,*
  but a wholesome movement that also arises and passes,

then the heart can relax a little.
Clinging becomes weaker.
Wisdom has room to grow.

How to read this book

To get the most benefit:

- *Read slowly.*
  Do not worry if some Pāli words feel strange at first.

- *Use the examples.*
  Try to match the explanations with your own real-life situations.

- *Notice your mind.*
  During the day, gently ask yourself:
  "Which door am I at now? What stage might this be?"

- *Reflect at the end of each chapter.*
  The questions are there to help you look, not to test you.

You do not need to understand everything perfectly.
Even a small shift – from "I am always like this"
to "This is a passing process" –
is already a big step on the path of the Buddha.

May this book help you see
how the mind works, moment by moment,
and may that clear seeing support you
in walking towards peace, wisdom, and freedom.

The Web of Conditions: Dependent Arising

Book No.6 , Introduction to the Series

This small series, "Introduction to Buddhist Abhidhamma for Beginners," was born from a simple wish:
to make very deep teachings feel close to daily life.

The Abhidhamma is sometimes called the "higher teaching" or "systematic teaching" of the Buddha.
It looks closely at mind, mental factors, matter, and Nibbāna.
It describes them in a very exact, almost scientific way.
For many people, their first meeting with Abhidhamma feels like this:

- *too many lists,*
- *too many new words,*
- *hard to see how it connects with real feelings and real problems.*

This series tries to bridge that gap.

Instead of starting with heavy detail, we move step by step.
We move from simple ideas to more detailed ones.
We explain Pāli terms in easy English, with everyday examples.
We try to show that Abhidhamma is not far away from you.
It is simply a clear description of what your mind and body are doing right now.

The journey so far

By the time you open Book 6 – The Web of Conditions: Dependent Arising,
you have already walked through quite a bit of ground.
The earlier books in this series have:

- *Introduced what Abhidhamma is and why it was preserved.*
- *Explained citta (consciousness) as the basic "knowing" event in the mind.*

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- *Shown the many cetasikas (mental factors) that arise together with citta, such as feeling, perception, effort, greed, anger, and wisdom.*

- *Described rūpa (matter) as changing physical phenomena, not as a solid, lasting "body."*

- *Pointed to Nibbāna as the unconditioned, the end of the cycle of arising and passing.*

- *Touched on mental processes, kamma, and results, so that we can see how actions bring consequences.*

You can think of the first books as learning the letters and words of a new language.
You now know:

- *the main "letters" (citta, cetasika, rūpa, Nibbāna), and*
- *some basic "words" (simple combinations of them).*

In this sixth book, we begin to read sentences.

Instead of only asking, "What is this dhamma?"
we now ask, "Why is this dhamma here? What supports it? What comes after it?"

Why focus on conditions now?

Once we know the parts of experience, the next big question is:

How do these parts depend on each other?

In other words:

- *What makes anger arise?*

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- *What keeps worry going?*

- *What conditions joy, or calm, or kindness?*

- *How does one moment of experience lead into the next?*

The Buddha answered these questions through the teaching of Paṭiccasamuppāda (Dependent Arising).
Abhidhamma explains this teaching in a very clear and structured way.

There are two big pieces that this book will touch:

1. *The Twelve Links of Dependent Origination,*
   which show the cycle of birth, aging, and death supported by ignorance and craving.

2. *The twenty-four kinds of conditions (Paṭṭhāna),*
   which show in more detail how individual mind-states and material events support one another.

In simple words, this book is about the web of causes and conditions that holds our experience together from moment to moment.

For whom is this series written?

This series is meant for:

- *Teenagers and adults who are curious about their own mind.*

- *Meditators who have started to watch their breath, thoughts, and feelings, and wonder, "What is really going on here?"*

- *Readers who have tried opening a traditional Abhidhamma book and felt lost in the technical style.*

You do not need:

- *a background in Pāli,*
- *to remember every list,*
- *or to know all the traditional commentaries.*

You only need:

- *patience,*
- *a little effort,*
- *and an honest wish to see how your own experience is woven from many causes.*

How to use these books

You do not have to rush.
This is not like a school exam.

You may read:

- *one short section in the morning,*
- *think about it during the day,*
- *and notice how it shows up in your life.*

Each chapter in this series is built with:

1. *Introduction – a gentle opening of the topic.*

2. *Main explanation – simple teaching, with key Pāli terms explained.*

3. *Real-life examples – from eating, walking, working, using a phone, talking to friends, or sitting in meditation.*

4. *Summary – the main ideas in a few clear lines.*

5. *Questions for reflection – not to test you, but to help you turn the teaching towards your own mind.*

If you wish, you can keep a small notebook.
After each chapter, you might write:

- *one thing you understood,*

- *one thing that is still not clear,*

- *and one place in your daily life where you can look for this teaching.*

Over time, you may discover that the words "citta," "rūpa," "condition," and "dependent arising"
are no longer just ideas in a book.
They become direct pointers to what you see in your experience.

Where this book fits in the whole path

The Buddha's path has three big trainings:

1. *Sīla – moral conduct,*

2. *Samādhi – collected, steady mind,*

3. *Paññā – wisdom, clear seeing.*

The Web of Conditions: Dependent Arising

The Abhidhamma belongs mainly to the area of wisdom.
It helps us see the true nature of things, beyond names and stories.

But wisdom does not grow alone.
It grows best when the heart is already a little calmer and kinder.
So, as you read about conditions and dependent arising,
it is good to also:

- *keep basic precepts as best you can,*
- *practise a little mindfulness each day,*
- *and develop goodwill towards yourself and others.*

Then the study of conditions will not remain dry.
You will begin to feel how seeing causes and effects
loosens the tight grip of "I" and "mine."

A gentle invitation

This sixth book is more advanced than the first ones,
but it is still a beginner's doorway into a vast subject.

Please allow yourself to:

- *read slowly,*
- *re-read parts,*
- *skip back to earlier books when needed,*
- *and, most importantly,*
  look at your own experience as you go.

The Web of Conditions: Dependent Arising

May this series be one more helpful condition
for understanding, peace,
and a softer, wiser heart.

The Web of Conditions: Dependent Arising

Chapter 1

Nothing Happens by Accident: What Is Conditionality?

1. A simple question: "Why did this happen?"

Maybe you have asked yourself:

- *"Why did I get so angry just now?"*
- *"Why am I so worried today?"*
- *"Why do good things and bad things come into my life?"*

Sometimes people say, "It's just fate."
Others say, "It's all my fault."
Others think, "It's random. Stuff just happens."

The Buddha gave a very different answer.
He said: things happen because of causes and conditions.
They do not appear out of nothing.
They do not come from a secret "luck power."
They are not created by a god's mood.

They arise because many things came together.
This "because" is what we call conditionality.

In Pāli, the word for condition is paccaya.
A condition is anything that helps something arise, stay, or change.

2. The Abhidhamma view: a web of causes

In Consciousness Enlarged, Venerable U Thittila explains that all mental and material qualities are causally related to each other in some way. He says that every class of activity brings its own natural result, and that this result then becomes a new cause, which produces another result, and so on. This can form a continuous series that "can go on and on" (Consciousness Enlarged, p. 51).

He explains that, because the pieces of this series are closely connected, it forms a law so basic that it can be called the very groundwork or pattern of existence (Consciousness Enlarged, p. 51).

This "pattern of existence" is what the Buddha called Paṭiccasamuppāda — Dependent Arising.
It means:

> *"When this exists, that comes to be.*
> *When this ceases, that ceases."*

This law is deep and subtle. U Thittila says it is "difficult to comprehend," and that the Abhidhammattha-saṅgaha does not study it fully until its eighth chapter (Consciousness Enlarged, p. 51). Even so, it is of paramount importance for anyone who wants real understanding (Consciousness Enlarged, p. 51).

So, from the Abhidhamma point of view:

- *Mind and matter do not just jump out of nowhere.*
- *They arise according to causes and conditions.*
- *These causes and conditions form a lawful pattern, not a random mess.*

This lawful pattern is what we mean by conditionality.

3. "Causal Relations": Dependent Arising and the twenty-four conditions

In the Abhidhammattha-saṅgaha, the topic of conditionality is gathered in Chapter Eight, which has the title "Causal Relations" (Consciousness Enlarged, p. 10).

U Thittila explains that this chapter is threefold (Consciousness Enlarged, p. 10):

1. *Paṭiccasamuppāda – Dependent Arising:*
   the general law of a result arising depending on a cause,
   which itself becomes a cause for the next result,

built into a twelve-constituent cyclic series.

2. *Paṭṭhāna – the explanation of twenty-four kinds of conditions,*
   which show how individual states are tied together
   inside that causal series.

3. *Paññatti – the nature of concept,*
   how we speak about things that are not ultimate realities.

Later in this book we will come back to:

- *the Twelve Links of Dependent Origination, and*

- *the twenty-four kinds of conditions.*

For now, we just need to see the big picture:

The Abhidhamma does not only list mental and physical states.
It also asks:
"How do these states depend on each other?"
"In what ways do they become conditions for one another?"

The answers to those questions belong to conditionality.

4. Conditionality is not fate, and not "just me"

It is important to see what conditionality is not.

1. *Not fate*

   - *Conditionality does not say,*
     "Your life was fixed from the very beginning."

   - *Conditions are always changing.*

- *When conditions change, results can change too.*

- *New wholesome conditions can be added. Unwholesome ones can be weakened.*

2. *Not "just me"*

- *When something painful happens, we often think, "It's all my fault," or "There's something wrong with me."*

- *Conditionality shows that many factors are at work: our past actions, our present choices, the people around us, the state of our body, and more.*

- *This does not remove responsibility, but it also removes unnecessary self-blame.*

3. *Not random luck*

- *Conditionality also denies that things just "pop up" with no reason.*

- *If we look closely, we can always find conditions: even if we cannot see all of them, we can at least see some of them.*

When we understand conditionality,
we stop asking, "Why me?" in a bitter way,
and start asking, "What conditions led to this?
What can I learn? What can I change now?"

5. Simple examples of conditionality

Let's look at some everyday situations.
These are not from the ancient texts, but they help us see the same law.

The Web of Conditions: Dependent Arising

Example 1 – Getting angry at a message

You see a message on your phone.
Your heart jumps. Anger rises quickly.

If you look for conditions, you might notice:

- *You were already tired and hungry.*
- *You have a history with the person who sent the message.*
- *You have a belief: "They never respect me."*
- *The message itself used sharp words.*

Each of these is a condition.
Together they make anger very likely.

If even one condition changes — for example,
you are well-rested, or you have recently resolved a conflict with that person —
the result may be very different.

Example 2 – Doing well on an exam

You get a good mark. You feel happy and proud.

Again, there are many conditions:

- *Past studying and practice.*
- *Help from a teacher or friend.*
- *A relatively quiet room during the exam.*
- *Enough sleep the night before.*

Your effort is a big part of this.
But you can see that many other conditions also helped.

This does not make your effort small.
Instead, it shows you are part of a much bigger network of support.

Example 3 – Growing a plant

You plant a seed in a pot.

For it to grow, it needs:

- *Soil,*
- *Water,*
- *Light,*
- *The right temperature,*
- *Time.*

If any of these conditions is missing, growth stops.
If they are all present, the plant grows naturally.

We never say, "This plant grew by accident,"
or, "This plant grew only because it was a good seed, nothing else."
We know it grew because many conditions were there.

The Abhidhamma says that our mind and body are like this.
They "grow" from many conditions, moment by moment.

6. Conditionality points to change and possibility

When we see conditionality clearly, two things become obvious:

1. *Everything conditioned can change*

The Web of Conditions: Dependent Arising

- *If something depends on causes,*
  it cannot be permanent.

- *When the causes change,*
  the thing must also change.

- *This ties in with the three characteristics:*
  all conditioned things are impermanent (anicca) and unsatisfactory (dukkha),
  and because they are built from changing conditions,
  they cannot be a solid, permanent self (anattā).

2. *We can add good conditions*

- *If everything depended only on the past,*
  there would be no hope.

- *But conditions are not only past;*
  there are also present conditions we can create:

  - *listening to Dhamma,*
  - *keeping precepts,*
  - *practising mindfulness,*
  - *making wise friends.*

- *These present conditions can slowly change the flow of the series,*
  leading to more peace and wisdom.

So conditionality is not a cold theory.
It is a warm invitation to look at our life in a new way:

"If this is happening,
what conditions are here?
Which ones can I gently change?"

Later chapters will show how conditionality appears in:

- *the Twelve Links of Dependent Arising, and*

- *the twenty-four kinds of conditions described in Paṭṭhāna.*

But first, we simply learn to think in terms of causes and conditions,
instead of blame, fate, or random luck.

7. Summary

- *Conditionality means that all mental and physical events arise because of conditions (paccaya), not from nothing and not from a permanent self.*

- *Venerable U Thittila explains that every activity brings its own result, which then becomes the cause for another result, forming a continuous series that can "go on and on" (Consciousness Enlarged, p. 51).*

- *This tightly linked series is a law, the basic pattern of existence, which the Buddha called Dependent Arising (Paṭiccasamuppāda) (Consciousness Enlarged, p. 51).*

- *In Abhidhamma, Chapter Eight on "Causal Relations" includes (1) Dependent Arising, (2) the twenty-four conditions of the Paṭṭhāna, and (3) concept (paññatti) (Consciousness Enlarged, p. 10).*

- *Seeing conditionality helps us move away from ideas of fate, random luck, or "just me," and towards a wiser question:*
  "What conditions led to this, and what wholesome conditions can I now add?"

8. Questions for reflection

You might like to write about these in a notebook, or just think about them quietly:

1. *Think of a time you got angry.*
    - *What were at least three conditions that made anger easier to arise?*
2. *Think of a time you felt calm and happy.*
    - *What conditions helped that calmness?*
    - *Were there any wise choices you made that supported it?*
3. *When something unpleasant happens, what is your usual story?*
    - *"Why me?"*
    - *"It's all my fault."*
    - *"Just bad luck."*
    - *How might the idea of conditionality change that story?*
4. *Over the next day, choose one small event —*
   like seeing a message, eating a snack, or feeling bored.
    - *Pause and ask:*
      "What conditions are present right now?"

In the next chapter, we will look at the famous Twelve Links of Dependent Origination,
and see how conditionality explains the whole cycle of birth, aging, and death.

The Web of Conditions: Dependent Arising

Chapter 2 The Twelve Links of Dependent Origination

1. Why another "chain" of causes?

In the last chapter, we looked at conditionality in a general way: nothing happens without causes and conditions. We saw that mind, matter, and even our character are all products of many supporting factors.

In this chapter, we focus on one special teaching of causes called Paṭiccasamuppāda – usually translated as Dependent Arising or Dependent Origination.

The Abhidhamma explains that Dependent Arising is "the law of the arising of result depending on a cause", and that this law is deep, subtle and complex. It is very important for anyone who wants to understand and guide the course of their existence.

Later Abhidhamma chapters describe Dependent Arising as a twelve-fold series of causes and results which form "the structural framework of the whole round of continuing rebirth and death", and which keep going as long as craving (taṇhā) is not brought to an end.

In simple words:

> *Because there is a cause, a result appears.*
> *That result becomes the next cause.*
> *This chain goes on and on – life after life – as long as greed and ignorance are still active.*

We will not go into all the technical details of the twelve links. Instead, we will look at the main pattern of the chain, using examples that you can see in your own daily life.

2. The idea of a "twelve-link chain"

The Abhidhamma says that Dependent Arising is not only a list of twelve items. It is part of the "soil in which understanding grows": along with the aggregates, bases, elements, faculties, and the Four Noble Truths.

So we can think of the twelve links like this:

- *They describe how suffering arises,*
- *how it continues, and*
- *how it can end.*

The chain:

- *starts with not understanding reality (ignorance, avijjā),*
- *moves through contact and feeling,*
- *then through craving and attachment,*
- *and finally to continued becoming and further rebirth, which brings more suffering.*

Abhidhamma texts emphasize that there is a "direct causal relationship between adjacent states, forming a self-perpetuating series which persists unfailingly while ignorance and craving remain operative."

This means:

- *One condition supports the next,*
- *and the whole chain keeps rolling as long as ignorance and craving are present.*

3. The beginning of the chain: Ignorance (Avijjā)

The Pāli word avijjā means "absence of knowledge" – not just any knowledge, but the kind of knowledge that leads to wisdom and right understanding.

The Web of Conditions: Dependent Arising

The Abhidhamma explains:

- *Ignorance shows itself as dullness, delusion, and stupidity,*
- *and it is fundamental to all greedy and hateful states of mind.*

When ignorance is present, we do not see:

- *that things are impermanent (anicca),*
- *that clinging to them leads to suffering (dukkha),*
- *and that there is no permanent soul or self (anattā) inside the changing processes.*

Because we do not see this clearly, we react blindly:

- *We chase pleasant experiences,*
- *we push away unpleasant ones,*
- *and we build a sense of "I" and "mine" on top of this.*

Real-life example

Think of a student who believes:

> *"If I get the top score, then I will be truly valuable."*

This belief hides many truths:

- *Marks are impermanent. They change.*
- *The feeling of "I am good" or "I am bad" also changes.*

- *There is no fixed "me" hiding inside exam results.*

Because this is not understood, the mind is full of ignorance. Out of this ignorance, strong craving for praise and fear of blame arises.

4. The middle of the chain: Contact and Feeling

The Abhidhamma explains that we experience the world through six bases: eye, ear, nose, tongue, body, and mind. When a suitable object meets a sense base, and consciousness also arises, this is called contact (phassa).

The Buddha's words are quoted:

> *"Because of the six bases, contact arises (saḷāyatana-paccayā phasso)."*

Right after contact, there is feeling (vedanā):

- *pleasant,*
- *unpleasant, or*
- *neutral.*

Abhidhamma summarizes this as:

> *"Because of contact, feeling arises (phassa-paccayā vedanā)."*

A very important point is made:

- *When an object is experienced as pleasant, we usually say, "That object is beautiful."*
- *But in deeper analysis, it is not the object itself that is loved, but the pleasant feeling that arises from contact with it. The object has no built-in beauty.*

Real-life example

The Web of Conditions: Dependent Arising

You hear your favourite song.

1. *Contact: Sound (song) + ear + hearing consciousness.*

2. *Feeling: A pleasant feeling arises.*

3. *Very quickly, the mind thinks: "I love this song."*

But actually, the "love" is mainly for the pleasant feeling that came from hearing the song.

5. Craving, Attachment, and Becoming

When there is a pleasant feeling, craving (taṇhā) easily arises:

- *craving to get more of the pleasant,*

- *craving to keep what we have,*

- *craving to avoid losing it.*

Abhidhamma explains that because of craving for pleasant feeling, there arises attachment (upādāna) – a mental tendency to hold on, to control, to reject or to cling. This is then followed by action "cumulative of resultant tending towards rebirth" (bhava) – actions that build up further results in the cycle of existence.

So in the chain:

- *Feeling conditions craving,*

- *craving conditions attachment,*

- *attachment conditions "becoming" (bhava) – the buildup of kamma and tendencies that lead to more rebirth.*

The Abhidhamma warns that not only clearly unwholesome states (like obvious greed or hatred) build up this becoming. Even many "good" states still feed the cycle of rebirth when they are not supported by true insight.

Real-life example

Imagine you get many "likes" on social media.

1. *You see the number – contact through the eye.*

2. *A pleasant feeling arises.*

3. *Craving: you want more likes.*

4. *Attachment: you start checking your phone again and again, think about it all day, and feel upset when the number is low.*

5. *Becoming: you form habits – posting only to get approval, planning your day around your online image. These habits plant seeds (kamma) for future states of mind and future experiences.*

This small cycle of craving and attachment reflects the bigger cycle that, according to Dependent Arising, can support whole new lives.

6. The vortex of rebirth

Abhidhamma describes our existence as a vortex:

> *A "complex of mental qualities (nāma) and material qualities (rūpa)" – the five aggregates – can be looked upon as a vortex motivated by craving in the ambience of ignorance. This vortex of thought upon thought, life upon life, pulls beings down to "ever greater depths of ignorance and craving," and it can never end as long as those driving forces remain.*

When Dependent Arising is seen in this way:

- *It shows how ignorance and craving give rise to the aggregates,*
- *how contact and feeling keep feeding craving,*
- *and how attachment and becoming keep the vortex turning, leading to further rebirth and suffering.*

Another important point is about continuity:

Abhidhamma says that what we call "continuity" is only a series of impermanent states occurring one after another. It has no permanent essence; it is "without soul (anattā)". Yet this series is perpetuated by ignorance and craving, so the characteristic of suffering is always present.

So Dependent Arising helps us see:

- *There is no fixed self running through the chain,*
- *Only conditions giving rise to further conditions.*

7. Is the chain unbreakable?

If the cycle could never be changed, everything would be hopeless. But Abhidhamma clearly states that the "inevitability" of the cyclic series is not absolute.

Two key points are given:

1. *Not doing evil*
    - *The Buddha is quoted: "The not doing of any evil" (sabba pāpassa akaraṇaṃ).*
    - *When unwholesome actions are reduced, less fuel is added to the "twin fires" of ignorance and craving.*

2. *Doing good and purifying the mind*

    - *The verse continues: "The undertaking of the skilful, the purification of one's own mind."*

    - *Beautiful, wholesome mental states weaken the cycle and can even prepare the conditions for final liberation.*

Abhidhamma explains that, when there is true understanding—knowledge that sees impermanence, suffering, non-self, and that craving is the cause of suffering—then the Noble Eightfold Path arises, and ignorance begins to be uprooted.

At the highest stage, wisdom becomes supramundane: it completely uproots ignorance by directly knowing the Four Noble Truths.

Then the chain of Dependent Arising is cut at its root. Without ignorance and craving, the vortex of rebirth cannot keep spinning.

8. Seeing the chain in your own day

You do not need to see all twelve links in technical detail to benefit from this teaching. For practice, it is enough to notice the most obvious parts:

1. *Contact – something is seen, heard, smelled, tasted, touched, or thought.*

2. *Feeling – pleasant, unpleasant, or neutral.*

3. *Craving – "I want this / I don't want this / I want more."*

4. *Attachment and becoming – repeating patterns, habits, and actions that build your character and future experience.*

Each time you notice:

- *“Here is contact.”*
- *“Now there is pleasant feeling.”*
- *“Now craving is starting.”*

you are already shining the light of wisdom into the chain. The more clearly you see this, the weaker the old habits become.

9. Summary of Chapter 2

- *Dependent Arising (Paṭiccasamuppāda) is the law of result arising from cause. It is deep and subtle but central for understanding how our life unfolds.*
- *Abhidhamma describes it as a twelve-fold chain of causes and results that forms the framework of the entire round of rebirth and death, running on as long as craving is present.*
- *The chain begins with ignorance (avijjā) – the absence of wisdom that sees things as they really are – and this ignorance supports greed and hatred.*
- *Through the six sense bases, contact (phassa) arises; because of contact, feeling (vedanā) arises; and because of pleasant feeling, craving (taṇhā) easily arises.*
- *Craving leads to attachment (upādāna) and becoming (bhava) – actions and tendencies that build up further results and future rebirth.*
- *This whole process is like a vortex driven by ignorance and craving; it keeps beings circling in saṃsāra while these forces remain.*

- *Yet the chain is not unbreakable. By not doing evil, by doing good, and by purifying the mind, we weaken the cycle, and true understanding can finally cut it off at the root.*

10. Questions for reflection

You can think about these, or write brief notes in a journal:

1. *Can you remember a recent situation where a pleasant feeling led to craving and attachment? What were the steps?*

2. *Have you noticed times when you blamed an object ("That thing is so attractive / disgusting") instead of seeing that it was mostly your feeling and craving?*

3. *When you look at your daily habits (phone use, food, study, games), which ones seem to feed the vortex of more craving and restlessness?*

4. *Which actions in your day feel like they weaken ignorance and craving—maybe acts of kindness, generosity, or moments of clear mindfulness?*

5. *If continuity is only a series of changing events with no fixed soul, how does this change the way you hold the idea of "me" and "mine"?*

In the next chapter, we will look more closely at another great Abhidhamma teaching on conditionality: the twenty-four kinds of conditions (paccaya) explained in the Paṭṭhāna – the master map of how dhammas support one another.

Chapter 3 Twenty-four Kinds of Conditions: A Gentle Overview

1. "Isn't one cause enough?"

In Chapter 1, we learned that nothing happens by accident.
In Chapter 2, we saw how a chain of causes called Dependent Arising explains the cycle of birth, aging, and death.

Now a new question appears:

> *"If things arise because of causes,*
> *why do we need twenty-four kinds of conditions?*
> *Isn't 'cause and effect' already enough?"*

The Abhidhamma answer is:
life is more detailed than one straight line of cause and effect.

On page 21 of Consciousness Enlarged, Venerable U Thittila explains that the eighth chapter of the Abhidhammattha-saṅgaha is called "Causal Relations (Paccaya)" and has three parts:

1. *Dependent Arising (Paṭiccasamuppāda) – the twelve-link chain we met in Chapter 2.*

2. *Paṭṭhāna – which "elucidates the twenty-four conditions, which, in relevant selection, are essential to the existence of, and uninterrupted connection between, the individual states operating within such a causal series." (Consciousness Enlarged, p. 21)*

3. *Concept (Paññatti) – how we name and think about things.*

So Dependent Arising shows the big pattern ("this life leads to that life").
Paṭṭhāna goes inside that pattern and asks:

The Web of Conditions: Dependent Arising

"Exactly how do individual mind-moments and material events support each other?"

The answer is: they relate through many kinds of conditions. Abhidhamma counts these as twenty-four.

In this book, we will not list or analyse all twenty-four in technical detail. Our goal is more gentle: to understand why the Abhidhamma needs many kinds of conditions, and how this helps us see our own experience more clearly.

2. What is a "condition" in Abhidhamma?

In everyday speech, "cause" often sounds like one simple thing:

"I shouted because he insulted me."

"I failed because I didn't study."

But even in these simple sentences, you can feel other factors hiding underneath: mood, health, past habits, people around you, and so on.

The Abhidhamma word paccaya means "condition":

- *anything that helps a state to arise,*
- *keeps it going, or*
- *shapes the way it appears.*

On page 62, U Thittila explains that every class of activity produces its own natural result, and that result in turn becomes a new cause. This can become "a continuous series, something that can go on and on." Because the elements in this series are closely connected, he says it forms a law "so fundamental that it may be said to be the very groundwork, or pattern, of existence." (Consciousness Enlarged, p. 62)

The twenty-four conditions belong inside this pattern. They are different "roles" that a dhamma (mental or material event) can play in supporting another dhamma.

So instead of thinking:

> *"One cause → one effect,"*

Abhidhamma asks:

> *"In how many ways is this state being supported?*
> *Which roles are other states playing in its arising?"*

3. Why so many kinds?

Imagine a plant again.

To grow, it needs:

- *a seed,*
- *soil,*
- *water,*
- *sunlight,*
- *air,*
- *the right temperature,*
- *and time.*

All of these are "conditions" for the plant.
But they are not the same kind of condition:

- *The seed is different from the soil.*
- *Light is different from water.*

- *Air is different from temperature.*

If you tried to explain plant growth with only one word, "cause," you would miss many details. You might say, "The cause is the seed," and forget soil and water. Or you might say, "The cause is water," and forget sunlight.

Abhidhamma wants to be more precise than that.

So for mental and physical events, it looks at:

- *inner qualities that support a state (like roots, habits, abilities),*
- *objects that the mind focuses on,*
- *time-based relations (what came just before, what repeats many times),*
- *mutual support (two things helping each other),*
- *and environmental help (like a body that supports a mind state).*

Paṭṭhāna groups these into twenty-four types of conditions.
In the accessible text we have here, the full technical list is not given, but the idea is clearly stated:

> *these twenty-four conditioning factors "determine the ultimate operating relationships occurring between all states." (Consciousness Enlarged, p. 244)*

In simple words:

> *They explain how everything hangs together.*

4. Four "pictures" of conditions (without heavy theory)

Since our aim is beginner-level understanding, let's not try to memorise all twenty-four.
Instead, let's use four easy pictures to feel what this teaching is pointing to.

The Web of Conditions: Dependent Arising

These pictures are simplified and not full Abhidhamma categories, but they are based on the idea that many different kinds of support operate between dhammas.

(1) Inner roots and habits

Some conditions are like roots in the soil of the mind.

- *Repeated greed makes greedy reactions easy.*
- *Repeated anger makes angry reactions quick.*
- *Repeated kindness makes kind responses natural.*

Earlier in Consciousness Enlarged, U Thittila explains how good and bad roots shape different mental states and how these roots are part of their "mode of operation." The Abhidhamma's first chapter is concerned with making clear "the manner in which root conditions, such as hatred, etc., are seen to act." (Consciousness Enlarged, p. 77)

So when anger arises today, it is not just "because of this one event."
It is also because many past angry moments have acted as inner conditions, making the mind familiar with this way of reacting.

(2) Objects and fields

Some conditions are like the object in front of the mind.

- *A pleasant sight can support greed.*
- *An unpleasant sound can support anger.*
- *A wise teaching can support understanding.*

In Chapter 2 we saw that:

- *because of the six sense bases, contact arises,*

- *because of contact, feeling arises.*

The mind then reacts to this feeling with craving or non-craving. (Consciousness Enlarged, around p. 63–65)

Here, the object (sound, sight, thought) is a condition.
It is not the only condition, but it has a strong influence.

(3) Time: what came just before, and what repeats

Some conditions are about time sequence.

- *The state that came just before supports the next one.*

- *A state that occurs again and again strengthens a pattern.*

Earlier, U Thittila explains that every result can itself become a new cause, and that such activity can become a "continuous series" (Consciousness Enlarged, p. 62). This tells us that the "just-before" state is an important condition.

Also, he explains that many mental factors work together repeatedly, making certain patterns strong. Over time, this builds character.

So:

- *If many moments of mindfulness arise in sequence,*
  they condition more watchful, careful states in the future.

- *If many moments of daydreaming arise,*
  they condition a drifting, scattered mind.

(4) Mutual support and environment

Some conditions are about mutual support and environment.

- *The body supports the mind (for example, a healthy brain).*
- *The mind supports the body (for example, intention leading to action).*
- *Two mental states can support each other, like faith and energy in practice.*

On page 244, U Thittila describes the twenty-four conditions as determining the "operating relationships occurring between all states." This includes mind and matter supporting each other, not as a soul and body, but as many interrelated processes.

So, for example:

- *Right view (seeing things more correctly) supports right effort,*
- *Right effort supports right mindfulness,*
- *and all of them support right concentration.*

These are classic mutual supports described in other parts of the teaching.

5. Seeing many conditions in one simple moment

Let's take one very ordinary scene and look at it with "condition eyes."

Example – Snapping at a friend

You come home from school.
Your friend asks a small question. You suddenly snap at them.

If you look only at the surface, you might say:

> *"I snapped because my friend bothered me."*

But if you look for conditions, you may see:

- *Inner roots and habits*

- *Many past moments of responding with irritation.*
- *A belief: "People should not disturb me when I am tired."*

- *Objects and fields*
  - *The sound of their voice at that moment.*
  - *The meaning of their words, heard as criticism or demand.*
- *Time sequence and repetition*
  - *A long, tiring day just before this moment.*
  - *Many small frustrations that built up during the day.*
- *Mutual support and environment*
  - *A hungry body, low energy, maybe physical pain.*
  - *A room that is noisy or messy, giving no feeling of rest.*

All of these work together as conditions.
The Abhidhamma would say: there is no single, simple "cause."
There is a network.

This way of looking is very powerful because it:

- *reduces self-blame ("I am just bad"),*
- *reduces other-blame ("You ruined my day"),*
- *and opens space for wise change.*

The Web of Conditions: Dependent Arising

If you see that tiredness, hunger, and habits are conditions, you can start to:

- *rest earlier,*
- *eat on time,*
- *practise small moments of mindfulness during the day,*
- *and gently train the mind to respond with more patience.*

6. Knowledge of conditions: a step in insight

Paṭṭhāna is not only a dry list. It also supports insight practice.

On page 246, U Thittila explains that when a meditator observes mental and material qualities "in relationship to past, present and future" and sees the constant and inevitable changes that take place, there arises a stage of insight called "knowledge of discernment of conditions (paccaya-pariggaha-ñāṇa)." (Consciousness Enlarged, p. 246)

By this knowledge:

- *doubt and uncertainty about the relationship between cause and result are overcome.*
- *This establishes a purity called kaṅkhā-vitarana-visuddhi (purity by overcoming doubt).*
- *At the same time, there is insight into the second Noble Truth: that craving is the cause of suffering. (Consciousness Enlarged, p. 246)*

In simple language:

The more clearly we see conditions,
the less we are confused about "why things happen,"
and the more directly we understand the Four Noble Truths.

So the twenty-four conditions, even if we do not know them all by name, point us towards a way of seeing:

- *seeing many supports behind each experience,*
- *seeing the lawfulness of cause and effect,*
- *and slowly letting go of the idea that there is a solid "I" controlling everything.*

7. Summary of Chapter 3

- *The eighth chapter of the Abhidhammattha-saṅgaha is about Causal Relations (Paccaya) and includes Dependent Arising, Paṭṭhāna, and concept (Consciousness Enlarged, p. 21).*
- *Paṭṭhāna "elucidates the twenty-four conditions which are essential to the existence of, and uninterrupted connection between, the individual states operating within such a causal series." (Consciousness Enlarged, p. 21)*
- *These twenty-four conditions explain the many ways mental and physical events support one another; they "determine the ultimate operating relationships occurring between all states." (Consciousness Enlarged, p. 244)*
- *We can picture them as different kinds of supports:*
    - *inner roots and habits,*
    - *objects and fields,*
    - *time-sequence and repetition,*

- *mutual support and environment.*

- *Understanding conditions is part of insight practice. The stage called paccaya-pariggaha-ñāṇa (knowledge of conditions) removes doubt about cause and effect and deepens our understanding of the Four Noble Truths (Consciousness Enlarged, p. 246).*

8. Questions for reflection

1. *Think of a recent time you reacted strongly (with joy, anger, fear, or excitement).*

    - *List at least four different conditions that were present: inner habits, objects, timing, environment.*

2. *When you usually explain an event, do you tend to blame one cause ("because of him," "because of me," "because of luck")?*

    - *How does it feel if you instead think, "Many causes and conditions came together here"?*

3. *Choose a simple situation today, like eating a meal or doing homework.*

    - *Before you start, ask: "What conditions are helping me now?" (for example: teacher, parents, body, past study, tools).*

4. *In your meditation (even if only a few breaths), notice:*

    - *What conditions make mindfulness easier?*

    - *What conditions make it harder?*

The Web of Conditions: Dependent Arising

In the next chapter, we will look more closely at how mind and matter (nāma and rūpa) depend on each other, using this understanding of conditions to see that there is no separate, unchanging "self" inside the process.

Chapter 4 Mind and Body Together: Nāma–Rūpa in Daily Life

1. Meeting nāma and rūpa again

In the earlier books of this series, we met the four ultimate realities (paramattha dhamma):

- *Citta – consciousness, the bare knowing of an object.*
- *Cetasika – mental factors that always arise together with consciousness.*
- *Rūpa – material qualities, physical phenomena.*
- *Nibbāna – the unconditioned, beyond cause and effect.*

Venerable U Thittila explains that:

- *Rūpa means "that which is matter, material substance, material qualities,"*
- *and it is not consciousness, not mental concomitants, not Nibbāna.*

When Abhidhamma says nāma, it usually means:

- *citta + cetasika – consciousness plus its mental factors.*
- *Together, these are the "mental qualities."*

So:

- *Nāma = mind side (knowing and mental reactions).*
- *Rūpa = body side (physical base and objects).*

The Web of Conditions: Dependent Arising

Now, in this chapter, we look at how mind and body depend on each other. There is no mind completely without body, and no living body without mind (in the ordinary human sense).

They are mutually conditioning.

2. Mind needs matter: seeing how consciousness depends on objects

Abhidhamma is very clear: consciousness cannot arise without an object.

U Thittila explains that when we consider the "footing" of consciousness, it is said to be nāma–rūpa – mental and material qualities. He writes:

> *Consciousness, whether factorial or integral, can come to be only provided there is a suitable object of which it can be conscious.*

He then explains two cases:

1. *If the object is a material quality (rūpa),*
    - *consciousness takes something visible, audible, odoriferous, sapid, or tangible,*
    - *through one of the five physical sense doors (eye, ear, nose, tongue, body).*
2. *If the object is a mental quality (nāma),*
    - *consciousness takes it as an idea,*
    - *through the mind door.*

Then he concludes:

> *Only by participation of one or other of the six avenues (five senses + mind) can consciousness ever be caused to arise.*

So mind (nāma):

- *needs rūpa – eye, ear, etc., and external objects,*
- *or needs other nāma – thoughts, memories, plans.*

Consciousness is never floating in empty space.
It always has some supporting conditions, and objects are a big part of those conditions.

Simple example

You cannot "see" without a working eye and some kind of visible form.
You cannot "hear" without an ear and some sound.

Even when you are daydreaming, you are seeing or hearing mental objects – images, words, memories. These are nāma objects that support new moments of nāma.

3. Matter needs mind: intention, craving, and the body

Now let's look the other way round.

Abhidhamma shows that our existence in the plane of sense-desire is a state where:

- *Consciousness is always grasping after mental and material objects as its food.*
- *Craving (taṇhā) uses these objects as nutriment and in return maintains us in the round of existence and rebirth.*

This has a double meaning:

1. *Mental side*
    - *Craving keeps chasing pleasant feelings and objects.*

- *This leads to actions (kamma): we move, speak, think, and plan.*
- *These actions shape our future nāma (mind states) and future rūpa (new births, new bodies).*

2. *Material side*

- *Because of mental intentions, the body acts:*
  - *we speak harsh words,*
  - *we hit or help,*
  - *we eat too much or too little,*
  - *we train or harm the body.*
- *Over time, these actions affect the health and habits of the body.*

So rūpa is not a dead lump.
It is constantly being affected by mental states:

- *stress tightens the muscles,*
- *fear makes the heart beat fast,*
- *kindness softens the face and voice.*

Mind can also decide to care for the body wisely, which then supports better, calmer mind states.

4. Nāma–rūpa together: the "vortex" of experience

Earlier, Abhidhamma described our ordinary life as a vortex:

- *a "complex of mental qualities (nāma) and material qualities (rūpa)" – the five aggregates –*
- *driven by craving in the ambience of ignorance,*
- *forming a continuous stream of lives and experiences.*

This vortex is not:

- *a fixed self,*
- *nor a random collection of events.*

It is nāma and rūpa:

- *conditioning each other,*
- *again and again,*
- *according to causes and conditions.*

The important point is:

> *When Abhidhamma talks about "a being," it is really talking about this nāma–rūpa process, not a permanent soul.*

Consciousness always needs nāma–rūpa as its footing.
Nāma–rūpa is always moving under the influence of ignorance, craving, and past kamma.

The Web of Conditions: Dependent Arising

5. How seeing nāma–rūpa helps us understand "why"

U Thittila says that knowledge of nāma and rūpa is very important, but not just to know abstract details. It is to understand "why" such and such a condition occurs, not merely "how" in a mechanical sense.

If we learn to see:

- *"This is nāma – feeling, perception, intention, attention, craving, etc."*
- *"This is rūpa – eye, ear, tongue, body, the physical tension, the heartbeat, the outside object."*

then we can ask:

- *"What mental conditions brought this? (beliefs, habits, moods)"*
- *"What physical conditions support this? (body state, environment, time of day)"*

This way of seeing:

- *pulls us away from "I am bad" / "You are bad",*
- *and moves us towards "These nāma–rūpa conditions came together."*

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6. Everyday examples of mutual dependence

Let's look at some very ordinary scenes.

Example 1 – Headache and anger

You have a strong headache.
A friend makes a small joke. You explode.

- *Rūpa conditions nāma:*
    - *Pain in the head, tight shoulders, tired eyes.*
    - *These physical states make the mind more jumpy and irritable.*
- *Nāma conditions rūpa:*
    - *Because you are angry, the body tightens even more.*
    - *Your breathing becomes fast, heart beats quicker.*
    - *Later, you feel even worse physically.*

If you can see this as nāma–rūpa interaction,
you can choose a different way:

- *"My body is in pain. That conditions my mood."*
- *"I can soften my breathing, rest my eyes, take a break."*

This new mental decision then becomes a condition for the body to relax a little.

Example 2 – Worry and stomach

You have an exam tomorrow.
You keep imagining failure. Your stomach feels tight.

- *Nāma → Rūpa:*
    - *Worrying thoughts (nāma) send signals to the body.*
    - *The stomach muscles tighten, digestion changes (rūpa).*

- *Rūpa → Nāma:*

    - *The uncomfortable stomach feeling feeds more worry:*
      "I'm really in trouble; even my body feels sick."

Again, a vortex.

If you notice:

> *"This is a thought; this is a body sensation; they are conditioning each other,"*

you can try to stay with the body kindly:

- *feel the tightness,*

- *breathe gently,*

- *tell yourself, "Tightness is here, but it is not a permanent self."*

Example 3 – Meditation posture

You sit to meditate.

- *If your posture is very tense or painful,*

    - *the body (rūpa) conditions restless, unhappy nāma.*

- *If your posture is reasonably upright and relaxed,*

    - *the body conditions more stable and bright nāma.*

At the same time:

- *A calm, kind attitude (nāma) leads you to adjust the posture gently,*

- *which changes the rūpa conditions,*

- *which then support deeper calm.*

Step by step, you see that meditation is not "mind only" or "body only."
It is nāma–rūpa working together, under the law of conditionality.

7. Nāma–rūpa and non-self

Earlier, we met the three marks of existence:

- *Anicca – impermanence.*

- *Dukkha – unsatisfactoriness.*

- *Anattā – absence of an eternal soul or self.*

U Thittila explains that what we call continuity is only a series of impermanent states occurring one after another. It has no permanent essence, so it is without soul (anattā).

Nāma–rūpa shows this clearly:

- *The body (rūpa) is changing all the time.*

- *The mind (nāma) – feelings, thoughts, perceptions – is also changing all the time.*

- *Each side conditions the other, but neither is a permanent "I."*

When we say "I am angry," it seems like one solid thing.
But in Nāma–Rūpa analysis, it is:

- *changing sensations in the body (heat, tightness, heartbeat),*

- *changing mental states (thoughts, pictures, judgments),*

- *all arising and passing away according to conditions.*

Seeing this again and again weakens the idea:

> *"I am my body."*
> *"I am my thoughts."*

Instead, we see:

> *"There is a process of nāma–rūpa, conditioned, changing,*
> *with no fixed owner in the middle."*

8. Summary of Chapter 4

- *Nāma means mental qualities (citta + cetasika); rūpa means material qualities. Together they form the nāma–rūpa process.*

- *Consciousness can arise only when there is a suitable object; if the object is material, it is taken through one of the five sense doors; if mental, through the mind door. Thus consciousness depends on nāma–rūpa and the six doors.*

- *Our ordinary existence is a vortex of nāma and rūpa driven by craving and ignorance; craving grasps after mental and material objects as nutriment and keeps us in the round of rebirth.*

- *Mind conditions body (through intention, habits, stress, kindness), and body conditions mind (through pain, pleasure, posture, health). They are mutually dependent.*

- *Understanding nāma–rūpa is meant to help us see why conditions arise, and to support insight into non-self: continuity is only a series of impermanent states, without a permanent soul.*

9. Questions for reflection

1. *Think of a recent time when your body state (tired, hungry, in pain) clearly influenced your mood.*
    - *How did rūpa condition nāma there?*
2. *Think of a time when your mind state (worried, joyful, angry) clearly influenced your body (breathing, muscles, sleep).*
    - *How did nāma condition rūpa?*
3. *In your next meditation or quiet moment, gently notice:*
    - *"This is body sensation (rūpa). This is feeling / thought (nāma)."*
    - *Does this way of naming make the experience feel more like a process and less like a solid "me"?*
4. *Pick one daily habit (like phone use, eating, or study).*
    - *What body conditions (posture, light, noise) affect your mind in that activity?*
    - *What mental attitudes affect how your body feels during it?*

In the next chapter, we will bring all of this closer to home by seeing conditionality in daily life—learning to spot cause and effect in the middle of ordinary moments, and using that understanding to make wiser choices.

The Web of Conditions: Dependent Arising

Chapter 5 Seeing Conditionality in Daily Life

1. From book ideas to real moments

We have learned some big ideas:

- *Conditionality – nothing arises without causes and conditions.*
- *Dependent Arising – a chain of links that explains how suffering and rebirth keep going.*
- *Twenty-four conditions – many different ways dhammas support each other.*
- *Nāma–rūpa – mind and body depending on each other.*

This can still feel a bit "far away" if we only hold it as theory.
But the Abhidhamma is not meant to be just a clever system.

In Consciousness Enlarged, Venerable U Thittila says that the Abhidhammattha-saṅgaha is arranged so that we can use it as a "yardstick" or "map" to compare with our own states of mind. By doing this, we can see whether our present states are wholesome or unwholesome, and whether they lead towards or away from true understanding. Abhidhamma is there to help us check what is happening now, not only to remember names and lists.

In this chapter, we will practise seeing conditionality in daily life:

- *in your phone use,*
- *in conversations,*
- *in study,*
- *in small ordinary feelings.*

We will learn to ask again and again:

The Web of Conditions: Dependent Arising

"What are the conditions here?
What came before this?
What is this likely to produce next?"

2. A new habit: thinking in conditions

Most of the time, we think in stories:

- *"She made me angry."*
- *"I am lazy."*
- *"That thing is wonderful."*
- *"I am a failure."*

The Buddha invites us to think in conditions instead:

- *"These are the conditions for anger."*
- *"These are the conditions for laziness."*
- *"These are the conditions for joy."*
- *"These are the conditions for clarity."*

This is very different from blaming ourselves or others.
It is also different from saying "It's just fate."

When you think in conditions, you are doing what the Abhidhamma texts do with extreme detail. You are looking for:

- *What supports this state?*
- *What feeds it?*

- *What can weaken it?*

This way of seeing is already the beginning of wisdom.

3. Example 1 – Anger at a small criticism

Imagine this situation:

- *You come home feeling tired.*
- *A family member says, "Why didn't you clean your room?"*
- *You explode: "Why are you always nagging me?"*

If we look only on the surface, it feels like:

"I'm angry because they nagged me."

But let's break it into conditions:

1. *Body conditions (rūpa)*
    - *You are tired. Maybe you slept late or worked a lot.*
    - *Your body is low in energy.*
    - *Maybe you are also hungry.*
2. *Mind conditions (nāma)*
    - *All day, you have been thinking, "I am not good enough," "So much to do."*
    - *You feel worry and pressure.*

- *There is already latent irritation in the mind.*

3. Object condition

- *The words "Why didn't you clean your room?"*
- *The tone of voice, maybe sharp or annoyed.*
- *Your memory of past nagging from this person.*

4. Habit condition

- *Many past moments where you reacted with anger to criticism.*
- *A belief: "When people criticise me, I must defend myself."*

When all these come together, anger arises.

From Dependent Arising you can see:

- *There is contact: hearing the words.*
- *There is feeling: unpleasant.*
- *There is craving: wanting to avoid blame, keep your self-image.*
- *There is clinging: to the idea "I am right."*
- *There is action: shouting.*

If even one or two conditions were different—

for example:

- *you were well-rested, or*

- *you had just spent some time calmly meditating, or*

- *the other person spoke more gently—*

the result might have been very different.

Seeing this, you can think:

> *"Anger did not just appear out of nowhere.*
> *It came because many causes and conditions gathered.*
> *Next time, I can try to change some of those conditions."*

4. Example 2 – Getting hooked on a pleasant object

Now imagine another scene:

- *You open your favourite app "just for five minutes."*

- *One hour later, you are still scrolling.*

What conditions are at work?

1. *Body and environment*
    - *You are sitting in a comfortable place.*
    - *The phone is in your hand, easy to reach.*
    - *Maybe it is evening and you are a bit tired.*
2. *Mental state before opening the app*
    - *Maybe you feel bored, lonely, or stressed.*
    - *There is a wish to escape or to be entertained.*

3. Object

- *Bright colours, interesting pictures, new messages.*
- *Things designed to give quick pleasant feelings.*

4. Feeling and craving

- *Each new post gives a small pleasant feeling.*
- *Craving whispers, "Just one more. Just a bit more."*
- *The mind does not see clearly that it is chasing feeling, not real happiness.*

5. Habit

- *Many past evenings of scrolling.*
- *Strong association: "When I feel like this, I pick up my phone."*

From the point of view of Dependent Arising:

- *contact → feeling → craving → clinging → action (more scrolling)*

From the point of view of Paṭṭhāna (conditions):

- *the app, the body state, the room, the past habit, the belief "this will help" are all different kinds of conditions feeding the same behaviour.*

Again, the lesson is not:

"I am terrible because I scroll."

The lesson is:

> *"When these conditions are here, this outcome is very likely.*
> *If I change some conditions, the outcome can change."*

For example:

- *keep the phone away during homework,*
- *go for a short walk when you feel bored,*
- *set a small timer,*
- *or deliberately pause to feel the body and breath each time you unlock the screen.*

Each of these is adding a new condition that can interrupt the old chain.

5. Example 3 – Energy for good actions

Conditionality is not only about problems.
It also explains wholesome states.

Imagine:

- *You wake up a bit earlier than usual.*
- *You sit quietly for ten minutes, watching your breath.*
- *During the day, you feel a little calmer and kinder.*

Let's see the conditions:

1. *Past decisions*
    - *You decided the night before to wake up early.*

- *Maybe you read teachings or heard a Dhamma talk that inspired you.*

2. *Supportive environment*

    - *You put your alarm in a place where you must stand up to turn it off.*
    - *You told a friend or family member about your plan, so you feel responsible.*

3. *Body state*

    - *Because you went to bed a bit earlier, your body is less tired.*
    - *Sitting upright gives energy; breathing calmly steadies the mind.*

4. *Mental factors*

    - *Mindfulness notices the breath.*
    - *Energy keeps you gently on the object.*
    - *Faith or confidence says, "This is good for me."*
    - *Non-greed and non-hatred support a soft, open attitude.*

As a result:

- *later that day, when something stressful happens,*
- *the mind has a stronger base of calm,*
- *and reacts with less anger and more patience.*

The Web of Conditions: Dependent Arising

Again, no magic. Just conditions.

Wholesome states are not random.
They arise because many good conditions have been planted.

6. Seeing the "break points" in the chain

In Dependent Arising, the chain is often shown as:

> *ignorance → formations → consciousness → mind-body →*
> *six bases → contact → feeling → craving → clinging → becoming → birth*
> *→ aging and death.*

For daily practice, the Buddha and the Abhidhamma teachers encourage us to pay special attention around:

- *feeling,*
- *craving, and*
- *clinging.*

Why? Because here we can see clearly and intervene.

Tiny practice

Next time you notice something:

1. *Contact – "Seeing… Hearing… Feeling…"*
2. *Feeling – "Pleasant… Unpleasant… Neutral…"*

Pause and ask:

- *"What is my mind doing now?"*
- *"Is craving starting?"*

- *"What would happen if I just stayed with the raw feeling, without rushing to grab or push away?"*

Even a short pause can weaken the old automatic chain.

You are using conditionality in real time:

- *adding the condition of mindfulness,*
- *which then supports wisdom,*
- *which slowly reduces ignorance and craving.*

7. Conditionality and kindness to yourself

One more important point.

When you first start seeing how many conditions lie behind your actions, you might feel:

- *"Oh no, I'm full of defilements. My habits are strong. It's hopeless."*

Here the Abhidhamma view can actually bring kindness:

- *You see that your present state is not a fixed self.*
- *It is the product of countless conditions – family, culture, past actions, body, environment, teachings you did or did not hear.*
- *This does not mean "I have no responsibility."*
- *It means, "I am not a solid, bad person. I am a process. I can change conditions now."*

So when you catch yourself in an unwholesome state, you can gently think:

"These conditions are here.
They are strong right now.
I will add new, wholesome conditions:
a pause, a breath, a kind word, a Dhamma reflection."

Little by little, this becomes a new habit.
You are using the law of conditionality in your favour.

8. Summary of Chapter 5

- *Abhidhamma is meant to be a map to compare with our own mind, helping us see whether our present states are wholesome or unwholesome and where they lead.*

- *Thinking in conditions means shifting from "I am like this" or "You did this to me" to "These causes and conditions came together; this is the result."*

- *In daily life, we can see conditionality in anger, distraction, and joy: body state, environment, mental habits, objects, and timing all play different roles.*

- *Wholesome states like calm and kindness also arise due to many supportive conditions, such as wise decisions, good posture, mindfulness, and inspiring teachings.*

- *By noticing key points in the chain—especially feeling → craving → clinging—we can insert mindfulness and wisdom as new conditions, slowly weakening old patterns.*

- *Seeing ourselves as conditioned processes (nāma–rūpa) rather than fixed selves allows us to be kinder to ourselves while still taking responsibility for adding better conditions.*

9. Questions for reflection

The Web of Conditions: Dependent Arising

You can think about these now or write short answers in a notebook:

1. *Today, notice one moment of anger or irritation.*

    - *Later, list at least five conditions that helped that anger arise (body, mind, people, place, time, past habits).*

2. *Notice one moment of joy or calm (even something small, like enjoying a cool breeze).*

    - *What conditions supported that pleasant state?*

3. *Think of a habit you are not happy with (for example, procrastination, gossip, or endless scrolling).*

    - *Instead of saying "I am lazy," list the conditions that feed that habit.*
    - *Can you think of two small new conditions you could add to weaken it?*

4. *During one short meditation (even 5 minutes), try to label:*

    - *"Contact" (seeing, hearing, feeling),*
    - *"Feeling" (pleasant, unpleasant, neutral),*
    - *Then see if you can notice craving beginning.*
    - *How does it feel when you see this chain early?*

In the next chapter, we will deepen this understanding by looking at knowledge of cause and effect as a specific stage of insight, and how seeing conditions clearly brings us closer to realising non-self and the Four Noble Truths.

The Web of Conditions: Dependent Arising

Chapter 6 Knowledge of Cause and Effect: Growing Insight

1. Not just "knowing the theory"

By now, you have read a lot of ideas:

- *Things arise due to conditions.*
- *There is a chain called Dependent Arising.*
- *There are many kinds of conditions (paccaya).*
- *Mind and body (nāma–rūpa) depend on each other.*

All of this is useful, but only up to a point.

You can know the names, repeat the lists, even pass an exam about Abhidhamma—and still suffer in exactly the same way as before.

The Buddha did not praise cleverness.
He praised direct seeing—wisdom that knows:

- *"When this is present, that arises."*
- *"When this ceases, that ceases."*

In practice, this becomes a special kind of insight called knowledge of cause and effect. It means you do not just believe in conditionality—you see it happening in your own mind and body.

This chapter is about that kind of seeing.

The Web of Conditions: Dependent Arising

2. From names to realities

At the start of Abhidhamma study, we deal a lot with names:

- *"This is citta."*
- *"This is cetasika."*
- *"This is rūpa."*

We learn how they are grouped, how they are defined, what their functions are.

But the goal is not to be a dictionary.
The goal is to recognise actual dhammas when they arise:

- *"This tightness in the chest—this is a body sensation (rūpa)."*
- *"This burning feeling—this is an unpleasant feeling (vedanā)."*
- *"This thought 'He always does this'—this is perception and proliferation (saññā, vitakka, papañca)."*
- *"This urge to shout—this is a defiled intention (akusala cetanā)."*

First you move from "person language" ("He insulted me")
to "process language" ("These dhammas are arising").

Then you go one step further:

You start to see which dhammas condition which.

That step is knowledge of cause and effect.

3. What is "knowledge of cause and effect"?

In the traditional path of insight, after the meditator has begun to see nāma–rūpa clearly, there comes a stage called something like "knowledge of discernment of conditions" or knowledge of cause and effect.

In simple terms, this means:

- *Seeing that this mental or physical state arises because certain other states were already there.*

- *Recognising that, when certain causes are present, certain results always tend to follow.*

- *Understanding that suffering is not random—it is linked to craving and ignorance.*

This kind of insight:

- *removes doubt about the Buddha's teaching,*

- *confirms the truth of cause and effect in your own experience,*

- *and strengthens confidence in the Four Noble Truths.*

It is no longer: "The Buddha said so, so I believe it."
It becomes: "I can see for myself that this is how my mind works."

4. Seeing cause and effect in small cycles

We often imagine "cause and effect" as something big:

- *"Because of kamma in a past life, I was born in this country."*

- *"Because of that decision years ago, my life is like this."*

Those may be true, but they are hard to see directly.

For insight practice, it is much more helpful to look at small, short cycles that happen many times each day.

For example:

1. *You see a message on your phone.*
2. *A pleasant or unpleasant feeling arises.*
3. *You experience craving:*
    - *wanting to read more,*
    - *wanting to reply fast,*
    - *or wanting to throw the phone away.*
4. *You then act:*
    - *you scroll,*
    - *you argue,*
    - *or you put the phone down.*

If you watch carefully, you can see:

- *"Because that object was present, this contact arose."*
- *"Because of that contact, this feeling came."*
- *"Because I did not notice feeling clearly, craving arose."*
- *"Because craving was strong, I spoke or acted in this way."*

This is already Dependent Arising in a tiny loop.
When you notice it again and again, knowledge of cause and effect grows.

5. How this knowledge removes doubt

When insight into conditions becomes clearer, certain doubts become weaker:

- *"Maybe things are just random."*
- *"Maybe there is a self that controls everything."*
- *"Maybe the Buddha's teaching on craving as the cause of suffering is only a theory."*

Instead, you start to feel:

- *"Whenever this happens, I tend to get angry."*
- *"Whenever I bring mindfulness here, the anger is weaker."*
- *"Whenever I chase this pleasant feeling, I later feel tired or restless."*
- *"Whenever I let go a little, there is more ease."*

Little by little, you trust reality more than your old stories.

You see that:

- *Greed, hatred, delusion are not random;*
  they arise under certain conditions.
- *Calm, kindness, wisdom are not random either;*
  they also arise under certain conditions.

This trust is not blind faith.
It is confidence built from seeing, over and over.

6. Training yourself to see causes

How do we actually train in knowledge of cause and effect?

You don't need to sit in a cave.
You can start exactly where you are.

Here are three small practices:

Practice A – Trace backwards

When a strong state appears (anger, fear, joy):

1. *Pause for a moment.*

2. *Ask: "What happened just before this?"*

3. *Then ask: "And just before that?"*

Example:

- *You notice anger.*

- *Just before that, you were replaying a memory.*

- *Just before that, you saw someone's name.*

- *Just before that, you were already feeling tired and lonely.*

By tracing backwards, you see the chain behind the emotion.
Next time, you might catch it earlier—at the level of tiredness or the first unpleasant thought—before the full anger erupts.

Practice B – Trace forwards

Sometimes it is helpful to watch what a state produces:

1. *Notice a craving, like "I want to check my phone right now."*
2. *Instead of obeying or suppressing, just hold it in awareness.*
3. *Watch: "If I follow this, what happens?"*
4. *Watch: "If I let it pass, what happens?"*

After a while, you may see clearly:

- *"When I always follow this craving, I become more restless."*
- *"When I occasionally let it pass, the mind becomes a little freer."*

This is seeing cause and effect: craving as a condition for restlessness or peace.

Practice C – Note supporting conditions

Choose one wholesome state you would like to grow—
for example, kindness, patience, or mindfulness.

Each day, ask:

- *"What conditions made this easier today?"*
- *"What conditions made it harder?"*

You might notice:

- *Kindness is easier after enough sleep,*
  after hearing Dhamma, or after remembering your own mistakes.

- *Patience is harder when you are hungry or in a noisy place.*

- *Mindfulness is easier when you put your phone away for a while.*

This is real-life Paṭṭhāna:
you are seeing how different conditions support or weaken good qualities.

7. From "my story" to "a lawful process"

As knowledge of cause and effect deepens, something gentle but powerful begins to happen:

- *The mind shifts from "my story" to "a lawful process."*

Instead of:

- *"I am terrible because I got angry again,"*

you begin to think:

- *"When these conditions come together, anger tends to arise.*
  I can work with the conditions."

Instead of:

- *"I am enlightened when I have a calm meditation,"*

you think:

- *"When these conditions are present—quiet room, upright posture, clear intention—*
  calm states tend to arise."

This does not remove responsibility.
You are still responsible for the conditions you add.

But it slowly weakens the idea that there is:

- *a fixed "me" who is always angry,*
- *or a fixed "me" who owns calm or wisdom.*

You become more interested in the pattern than in the story of self.

This is very close to seeing non-self (anattā):

- *There are dhammas arising and passing due to conditions,*
- *but no permanent owner inside them.*

8. Cause and effect and the Four Noble Truths

Finally, knowledge of cause and effect supports deep understanding of the Four Noble Truths:

1. *Truth of suffering (dukkha)*
    - *You see clearly that even pleasant experiences are unstable and that clinging to them brings stress.*
2. *Truth of the cause of suffering*
    - *You see, not as theory but in daily cycles, that craving is the key cause: wanting, grasping, pushing away.*
3. *Truth of the end of suffering*
    - *Whenever you let go slightly, whenever you don't follow craving, you taste a small ease.*

- *This shows you that liberation is possible.*

4. Truth of the path

- *You see that the Noble Eightfold Path—right view, right intention, etc.—are simply a set of wise conditions that, when practised, reduce ignorance and craving.*

So "knowledge of cause and effect" is not a dry idea.
It is a doorway into understanding suffering and its end.

9. Summary of Chapter 6

- *It is not enough to know Abhidhamma as theory; wisdom grows when we see cause and effect directly in our own experience.*

- *Knowledge of cause and effect means recognising which conditions give rise to which states, especially how contact and feeling condition craving, and how craving leads to further suffering.*

- *This insight removes doubt: suffering and happiness are not random; they follow lawful patterns.*

- *We can train this knowledge by tracing backwards (what came before this state?), forwards (what does this state tend to produce?), and by noting supporting conditions for both unwholesome and wholesome states.*

- *As this knowledge deepens, the mind shifts from "my story" to "a lawful process of nāma–rūpa," weakening the belief in a solid self and strengthening understanding of the Four Noble Truths.*

10. Questions for reflection

1. *Think of a strong emotion you had recently (anger, fear, joy, jealousy).*
    - *Can you trace at least three steps backwards in cause and effect?*
    - *What was happening just before the emotion arose?*
2. *Notice a small craving today (for food, phone, praise, comfort).*
    - *If you follow it, what happens next?*
    - *If you don't follow it just once, what happens instead?*
3. *Choose one wholesome quality you want to grow (kindness, patience, mindfulness).*
    - *Today, note two conditions that helped it appear, and two conditions that made it harder.*
4. *When you look at your day as a series of conditions and results,*
    - *does it feel more like "I am this way,"*
    - *or more like "these processes are unfolding"?*
    - *How does that change the feeling of "I" and "mine"?*

In the next chapter, we will go even deeper into this theme by exploring non-self (anattā) more directly—how understanding causes and conditions reveals that there is no fixed owner inside this web of experience, and how that realisation opens the door to freedom.

Chapter 7 No-Self in a Conditioned World: Freedom Through Understanding

1. "If there is no self… then who am I?"

When people first hear the Buddhist teaching of non-self (anattā), they often feel confused or afraid.

- *"If there is no self, who is reading this book?"*
- *"Who feels happy or sad?"*
- *"Who is reborn?"*
- *"Who is trying to practise?"*

These are very natural questions.

Buddhism does not say, "You don't exist at all."

It does not deny your present experience of seeing, hearing, thinking, and feeling.

Instead, it says:

> *What you call "I" is not a single, permanent, independent thing.*
> *It is a changing process of mind and body (nāma–rūpa),*
> *arising and passing away due to conditions.*

In earlier chapters, we have already seen:

- *Everything arises because of causes and conditions.*
- *Mind and body depend on each other, like two sheaves of reeds leaning together.*
- *Our life is more like a stream than a solid rock.*

Now we bring all of this together to look more closely at non-self.

2. Continuity without a "soul"

It really feels as if there is "someone" inside:

- *the same "me" who was a child,*
- *the same "me" who will be old,*
- *the same "me" who is reading this sentence.*

But when we look more closely, we find only:

- *changing body (rūpa): height, weight, health, cells, hormones…*
- *changing feelings: sometimes happy, sometimes sad, sometimes bored…*
- *changing perceptions and ideas: what we believe at 10 is not what we believe at 20…*
- *changing mental states: anger, love, fear, calm, all coming and going…*

There is continuity, but it is the continuity of a process, not of a fixed soul.

A simple picture:
Imagine a candle flame.

- *If you look at it in one moment, it seems like "one flame."*
- *But in truth, it is a rapid burning process:*
  fuel is used, new flame appears, again and again.
- *The flame at 8:00 is not the same flame at 8:01,*
  but the process is continuous, so we call it "the same candle."

In the same way:

- *The child "you," the teenager "you," and the future adult "you" are not exactly the same.*

- *The body has changed, the mind has changed, but the process has continued.*

We call this whole flowing process "me," but Buddhism says: within this flow, you cannot find a permanent, unchanging self.

3. How conditionality breaks the illusion of self

The idea of a solid "I" comes from ignorance (avijjā):

- *We do not clearly see impermanence.*
- *We do not clearly see how suffering arises from craving.*
- *We do not clearly see how all dhammas depend on conditions.*

Because of this ignorance:

- *we grab onto experiences and say "mine,"*
- *we build a story "I am this kind of person,"*
- *and we feel deeply hurt when this picture is shaken.*

Conditionality gives us a different way to look:

Instead of:

> *"I am angry because I am an angry person, and you made me angry,"*

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we learn to see:

> *"When these conditions are present—tired body, painful words, past habit—*
> *then anger tends to arise.*
> *It is a conditioned process, not a solid 'me'."*

Over and over, we replace "me" with "conditions":

- *"This sadness is the result of conditions."*
- *"This joy is the result of conditions."*
- *"This fear is the result of conditions."*

Slowly, the heavy feeling of "I am this emotion" becomes lighter:

> *"Emotions are guests, not the owner of the house."*

4. Three characteristics and no-self

Earlier in the series, we met the three marks of all conditioned things:

1. *Impermanence (anicca) – they arise, change, and pass away.*
2. *Unsatisfactoriness (dukkha) – they cannot be held onto as a lasting source of safety.*
3. *Non-self (anattā) – they are not a permanent soul or "I."*

Conditionality and these three marks go together.

Because every conditioned thing:

- *depends on causes,*
- *changes when causes change,*

- *and cannot stay the same even for a moment…*

it cannot be a permanent self.

For example:

- *Your mood in the morning depends on sleep, food, thoughts, messages you saw…*
- *Your body depends on food, air, age, temperature, sickness, exercise…*
- *Your opinions depend on books, friends, teachers, news, experiences…*

If a "self" existed, independent and unchanging,
it should not depend so much on these conditions.
But everything we can point to as "me" or "mine" does depend on them.

So non-self is not a strange extra idea.
It is simply the natural conclusion from seeing:

> *"This is conditioned;*
> *therefore, this is impermanent, unsatisfactory,*
> *and cannot be a permanent self."*

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5. Everyday exercises: shifting from "I" to "process"

Here are some gentle ways to use daily life to soften the grip of "I."

Exercise 1 – Name the process, not the person

When a strong state comes, instead of saying:

- *"I am angry," say, "Anger is present."*

- *"I am sad," say, "Sadness is present."*

- *"I am happy," say, "Joy is present."*

Then add:

- *"It arose because of conditions.*
  It will change because of conditions."

This small change in language reminds you that:

- *you are not identical with any one state,*

- *you are living in a flow of conditioned events.*

Exercise 2 – See the chain, not the blame

When you feel hurt or upset by someone:

1. *First, kindly acknowledge the feeling.*

2. *Then ask:*

    - *"What were the conditions in me?"*

    - *"What might be the conditions in them?"*

You may notice:

- *You were already stressed.*

- *They might be tired or worried about something.*

- *There may be family habits, culture, or old pain behind their words.*

This does not mean bad behaviour is OK.
But it helps you see a chain of conditions, not a "purely bad person."

This opens the heart to wisdom and compassion at the same time.

Exercise 3 – Watch the body–mind loop

Next time you are upset:

1. *Notice body: heartbeat, breathing, tension, temperature.*

2. *Notice mind: thoughts, images, words in your head.*

3. *See how they feed each other.*

Say quietly:

> *"Body and mind are conditioning each other.*
> *This is nāma–rūpa, not a solid 'I'."*

Even if the feeling does not go away, your view shifts.
You see a process instead of an owner.

6. "If there is no self, why practise?"

Sometimes people misunderstand:

> *"If there is no self, there is nobody to practise,*
> *so I might as well do nothing!"*

From the Buddhist view, this is like saying:

> *"Because there is no 'river-self',*
> *the river should not try to flow."*

But rivers do flow, whether or not we invent a "river-soul."
In the same way, practice happens as part of the natural law of conditions:

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- *Hearing Dhamma is a condition for inspiration.*

- *Inspiration is a condition for effort.*

- *Effort is a condition for mindfulness.*

- *Mindfulness is a condition for wisdom.*

No permanent self is needed for this chain to work.
It is like planting seeds in a field:

- *If you plant seeds of anger and greed,*
  certain fruits will appear.

- *If you plant seeds of kindness and wisdom,*
  different fruits will appear.

You are responsible for what seeds you plant,
even if there is no fixed "farmer-soul" behind it.

Understanding non-self does not lead to laziness.
When understood properly, it leads to careful, compassionate practice,
because you know:

> *"The suffering I build now*
> *will be experienced by this stream of nāma–rūpa later.*
> *So let me plant wise causes."*

7. The gentle taste of freedom

Non-self can sound scary at first.
But when it is tasted through understanding conditions, it feels surprisingly light.

- *You realise you do not have to defend a permanent image of "me" all the time.*

- *You can admit mistakes more easily:*
  "Those were unwise conditions; next time I can choose better ones."

- *You can forgive yourself for old habits:*
  "This anger is old; it has causes. I will patiently add new causes."

- *You can forgive others more easily, seeing their behaviour as also coming from causes and conditions.*

Step by step, the tight knot of "I, me, mine" becomes looser.
In that space, peace and compassion can grow.

This is the beginning of real freedom:
Not the freedom to do whatever craving wants,
but the freedom not to be pushed around
by craving and ignorance all the time.

8. Summary of Chapter 7

- *The teaching of non-self (anattā) does not deny experience. It says that what we call "I" is a changing process of mind and body (nāma–rūpa), not a permanent, independent soul.*

- *There is continuity, like a candle flame or a river, but it is the continuity of a conditioned process, not of a fixed "me."*

- *Because all things depend on conditions, they are impermanent and cannot be held as a lasting "I" or "mine"; this is why non-self naturally follows from conditionality and the three characteristics.*

- *In daily life, we can weaken self-view by naming states as processes ("Anger is present"), seeing chains of conditions instead of blame, and watching the body–mind loop as nāma–rūpa.*

- *Understanding non-self does not destroy responsibility; it clarifies it. We still choose what conditions to plant. Seeing this clearly brings a gentle taste of freedom, less self-blame and other-blame, and more space for wisdom and compassion.*

9. Questions for reflection

1. *When you say "I am angry," how does it feel different from saying "Anger is present; it arose because of conditions"?*

2. *Think of someone who often upsets you.*

    - *If you look at them as a bundle of conditions (family, culture, stress, habits), does it slightly change your feeling, even if you still disagree with their actions?*

3. *Recall a time when you changed a habit, even a little (for example, being more patient, or practising more).*

    - *What new conditions helped that change?*

    - *Does this show that you are not a fixed "type of person"?*

4. *During the next strong emotion, try to notice at least once:*

    - *body sensations,*

    - *thoughts,*

- *and the urge to act.*

  Can you see them as processes rather than "me"? What effect does that have?

In the next chapter, we will widen our view even more, exploring how this understanding of conditionality and non-self shapes our relationship with others and with the world—how seeing the web of causes can give rise to deep compassion as well as wisdom.

Chapter 8 Living in a Shared Web of Conditions: Compassion and Responsibility

1. From "my story" to "our web"

Up to now, we have mainly looked at conditionality inside our own mind and body:

- *how feeling leads to craving,*
- *how habits and past actions condition the present,*
- *how nāma–rūpa is a process, not a fixed self.*

But we do not live alone.
We live with family, friends, teachers, strangers, and many beings we never meet.

They also:

- *feel joy and pain,*
- *are driven by greed, hatred, and delusion,*
- *and live in a world of conditions they did not fully choose.*

If we only use conditionality to analyse our own experience,
we might become quiet and wise on the inside,
but still harsh and judgemental toward others.

This chapter is about widening our view:

From "my suffering in conditions"
to "everyone's suffering in conditions."

When we do this, conditionality naturally gives rise to compassion as well as wisdom.

2. Others are also driven by roots and conditions

In Consciousness Enlarged, there is much discussion of roots (mūla):

- *unwholesome roots: greed, hatred, delusion,*
- *wholesome roots: non-greed, non-hatred, non-delusion.*

All mental states (citta with cetasikas) arise with one set of roots or another.
These roots, along with other mental factors, condition behaviour.

So when someone:

- *shouts,*
- *lies,*
- *cheats,*
- *or acts selfishly,*

what is happening inside them?

From the Abhidhamma view, there is:

- *some unwholesome root (greed, hatred, or delusion),*
- *many supporting mental factors (restlessness, wrong view, lack of shame or fear of wrongdoing),*
- *and outer conditions (their upbringing, pressures, fears, ignorance of Dhamma).*

We do not use this to excuse harm.
But we also see:

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Their behaviour is not coming from a pure, free, wise "self".

It is coming from conditions—some of which are very painful.

If they had:

- *been taught well,*
- *grown up in a safe place,*
- *met good friends,*
- *developed mindfulness and wisdom,*

their actions could be very different.

Seeing this is the beginning of compassion.

3. Two mistakes: blame and blindness

When others hurt us, we often fall into one of two mistakes:

1. *Blame*
    - *"You are a bad person."*
    - *"You always do this, because you are like this."*
    - *We freeze them into a fixed identity.*
2. *Blindness*
    - *"It doesn't matter what they did."*
    - *"Everything is empty, so I don't care."*

- *We ignore harm and abandon wise action.*

Conditionality points to a different way:

> *"Your actions are conditioned;*
> *mine are conditioned too.*
> *Harmful actions still bring suffering.*
> *But behind them are causes I can try to understand."*

This view allows both:

- *Wisdom – seeing clearly that unwholesome acts are dangerous,*
- *Compassion – seeing that the person is also trapped in conditions.*

4. Real-life example 1 – The angry teacher

Imagine:

- *Your teacher shouts at the class.*
- *Maybe they use sharp words; you feel hurt or scared.*

If you see only the surface, you may think:

- *"They are cruel."*
- *"They hate us."*
- *"They want to make us suffer."*

But if you look for conditions, you might notice:

- *They teach in a big class with many noisy students.*

- *They are under pressure from the school and parents.*
- *They may have worries at home you know nothing about.*
- *They may never have learned how to speak firmly without shouting.*
- *In their own past, maybe adults shouted at them all the time.*

Again, this does not make shouting "right."
But it changes your inner reaction:

- *From pure hatred to wise sadness and compassion.*
- *You might still set boundaries, speak to another adult, or seek help—but without the same burning anger.*

You can think:

> *"This teacher is also a bundle of nāma–rūpa*
> *caught in unwholesome conditions.*
> *I will protect myself wisely,*
> *and also wish that better conditions come for them."*

5. Real-life example 2 – The classmate who bullies

Imagine a classmate who often:

- *makes fun of others,*
- *spreads rumours,*
- *pushes or hits.*

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Your first thought might be:

- *"They are just evil."*

But with conditionality, you can ask:

- *"What conditions might be behind this?"*

You might learn or guess:

- *They are bullied at home by an older sibling or parent.*
- *They are praised only when they act "tough."*
- *They feel lonely or invisible unless they cause trouble.*
- *They are deeply insecure and hide it under aggression.*

Seeing this does not mean you let them harm you or others.
You can still:

- *tell a teacher,*
- *stay away,*
- *support victims.*

But inside, your attitude shifts from:

- *"I want them to suffer,"*

to something closer to:

- *"May they meet better conditions,*
  so they do not need to behave like this."

This is compassion based on understanding causes.

6. Creating good conditions for others

Abhidhamma shows us that:

- *all actions (kamma) have results (vipāka),*

- *and our present behaviour becomes a condition in other people's lives.*

So we can ask:

"What kind of conditions do I want to be for others?"

Even simple actions can be powerful conditions:

- *Listening kindly when a friend is sad*
  → conditions more trust and openness in them.

- *Not joining in gossip*
  → weakens the conditions for bullying to spread.

- *Sharing Dhamma or a wise reflection*
  → becomes a condition for someone else to think more deeply.

- *Keeping precepts*
  → makes you a safe person; others feel less fear around you.

In this way, we become part of a wholesome web of conditions:

- *helping others to experience more calm and kindness,*

- *which then conditions their actions,*

- *which then conditions someone else's life.*

This is how good spreads in a world of causes.

7. Boundaries and compassion together

Sometimes people worry:

> *"If I see everything as conditions,*
> *won't I let others hurt me?"*

The wise answer is no.

Seeing conditions should make you:

- *wiser, not more blind,*
- *more careful, not more careless.*

For example:

- *If someone constantly lies or manipulates you,*
  you can understand that their behaviour comes from conditions—
  and also choose not to trust their words until they change.

- *If someone hits you,*
  you can see that they are driven by ignorance and hatred—
  and also take strong action to protect yourself and others.

Compassion does not mean throwing away wisdom and protection.

Instead, it means:

- *You act firmly when needed,*

- *but without unnecessary hatred or wishes for revenge.*

You think:

> *"Your actions are dangerous.*
> *I will not support them.*
> *But I also understand that you suffer in your own way.*
> *May you find better conditions."*

8. Conditionality, shared suffering, and shared hope

Once we really feel that everyone is living in conditions, something changes in the heart.

We realise:

- *No one wakes up and says, "Today I will suffer as much as possible."*
- *People hurt others because they are hurt or blind.*
- *People act selfishly because they are afraid or ignorant.*
- *People cling because they do not see another way.*

We begin to see:

> *"My greed, hatred, and delusion*
> *are made from similar stuff as yours.*
> *We are all caught in this web*
> *until wisdom and compassion grow."*

This shared understanding can soften the heart:

- *You feel less alone in your struggles.*
- *You feel less eager to judge others harshly.*

- *You feel more moved to practise,*
  because you know your own freedom will also help others.

Your practice becomes:

- *not only "for me,"*

- *but also "for the web of beings I touch."*

9. Summary of Chapter 8

- *Conditionality does not apply only to "me." Other people's actions also arise from roots and conditions, not from a fixed, evil or good "self."*

- *Seeing behaviour as conditioned helps us avoid two extremes: pure blame ("you are just bad") and blindness ("nothing matters"). We can hold wisdom and compassion together.*

- *In real life, this might change how we view an angry teacher or a bullying classmate: we still protect ourselves and others, but we also see their suffering and the conditions behind their actions.*

- *Our own behaviour becomes part of the conditions in other people's lives. Choosing kindness, honesty, and patience helps build a more wholesome web of causes.*

- *True compassion does not mean letting harm continue. It means acting firmly and wisely, without hatred, while wishing that all beings meet better conditions.*

- *Understanding that everyone is trapped in conditions until wisdom grows can deepen both our motivation to practise and our kindness toward others.*

10. Questions for reflection

1. *Think of someone whose behaviour you strongly dislike.*
    - *What conditions (inner and outer) might be behind their actions?*
    - *Does seeing these conditions change your feeling, even a little?*
2. *Recall a time when you hurt someone (with words or actions).*
    - *What conditions were present in you at that time—body state, emotions, habits, beliefs?*
3. *Choose one relationship where you would like more harmony.*
    - *What small conditions could you add (like listening more, being more honest, apologising once) that might help?*
4. *Over the next few days, when you see someone behaving badly (in person or online), pause for a moment and silently think:*
    - *"This is also a being caught in conditions."*
    - *What effect does this thought have on your mind?*

In the next chapter, we will gather the main threads of this book and reflect on how understanding conditionality supports the whole path of practice—from moral conduct and meditation to deep wisdom—and how you can continue exploring these teachings in your own life.

Chapter 9 Walking the Path in a World of Conditions

1. The path is also conditional

By now we have seen:

- *Everything we experience is conditioned.*
- *Suffering arises because of ignorance and craving.*
- *Mind and body (nāma–rūpa) depend on each other.*
- *There is no fixed "self" inside the process—only changing dhammas.*

This might make you wonder:

"If everything is conditioned,
what about the path itself?
Do morality, meditation, and wisdom
also depend on conditions?"

The answer is: yes.

The Buddha's path is not a magic gift.
It is a set of conditions we can choose to develop:

- *conditions for a safer life (morality),*
- *conditions for a steadier mind (concentration),*
- *conditions for clear seeing (wisdom).*

So when we say:

- *Sīla – moral conduct,*

- *Samādhi – collected mind,*

- *Paññā – wisdom,*

we are really talking about three big groups of helpful conditions that support each other.

In this chapter, we will see how to use conditionality to grow these three.

2. Sīla: building safe conditions

Sīla means moral conduct or virtue.
In simple words, it is:

- *not harming,*

- *not stealing,*

- *not lying,*

- *not abusing sexuality,*

- *not clouding the mind with intoxicants.*

You can think of sīla as cleaning the ground on which the mind walks.

When you keep basic precepts as best you can:

- *you hurt others less,*

- *you create fewer painful results for yourself in the future,*

- *you feel less guilt and fear,*

- *you begin to trust yourself more.*

All of these are conditions:

- *They are conditions for less agitation,*
- *conditions for a calmer conscience,*
- *conditions for better concentration and wisdom later.*

Example:

- *If you lie often, you must remember your lies, fear being found out, and feel uneasy.*
  → These are conditions for restlessness and worry.
- *If you practise telling the truth kindly, your relationships become more stable, and your mind feels lighter.*
  → These are conditions for peace and confidence.

So when you choose sīla, you are not obeying a random rule.
You are saying:

> *"I want to create good conditions*
> *for myself and others."*

3. Samādhi: creating conditions for a steady mind

Samādhi means a stable, collected mind.

A mind with samādhi:

- *can stay with one object,*
- *is not tossed around so easily by thoughts and feelings,*

- *has a bright, clear quality.*

But samādhi does not appear by wishing.
It arises from many supporting conditions:

- *a body that is not completely exhausted,*
- *a quiet enough place to sit,*
- *basic moral conduct, so you are not full of regret,*
- *a simple object like the breath,*
- *the mental factors of effort, mindfulness, and joy.*

If you sit to meditate after shouting at someone, lying, or watching violent videos all day, the mind will probably feel:

- *jumpy,*
- *angry,*
- *or foggy.*

Those are the conditions you planted, so those are the results.

But if you:

- *keep your speech kind,*
- *avoid strong sense overload,*
- *and sit down with a gentle intention,*

you are planting very different conditions.

Even if the mind is still not perfectly calm, you are moving the series in a wholesome direction.

Again, samādhi is not a "thing" you own.
It is a state that arises when many right conditions meet.

4. Paññā: conditions for clear seeing

Paññā means wisdom—seeing things as they really are.

We saw earlier that this includes:

- *seeing impermanence (anicca),*
- *seeing unsatisfactoriness (dukkha),*
- *seeing non-self (anattā),*
- *seeing cause and effect clearly.*

Wisdom also depends on conditions:

- *Hearing Dhamma – teachings, books, talks, discussions.*
- *Thinking about Dhamma – reflecting, questioning, trying to understand.*
- *Meditating – watching the mind and body carefully.*
- *Moral conduct and samādhi – these give a stable base for deep insight.*
- *Good friends – people who encourage you on the path.*

If these conditions are weak, wisdom will be weak.
If these conditions are strong, wisdom has a chance to grow.

So instead of thinking:

> *"I am wise / I am stupid,"*

you can think:

> *"Right now my wisdom-conditions are this and this...*
> *What can I add? What can I protect?"*

5. The Noble Eightfold Path as a chain of conditions

The Buddha's Noble Eightfold Path is often listed as:

1. *Right View*
2. *Right Intention*
3. *Right Speech*
4. *Right Action*
5. *Right Livelihood*
6. *Right Effort*
7. *Right Mindfulness*
8. *Right Concentration*

We may see it as a checklist, but it is really a network of conditions.

- *Right View (understanding cause and effect, and the Four Noble Truths) → conditions Right Intention (thoughts of kindness, letting go, harmlessness).*

- *Right Intention → conditions Right Speech, Right Action, and Right Livelihood,*

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because when the heart is kind, our behaviour follows.

- *These three kinds of conduct*
  → condition Right Effort and Right Mindfulness,
  because we are not burdened with guilt or fear,
  so we can observe our experience more steadily.

- *Effort and mindfulness*
  → condition Right Concentration,
  a stable mind that can see deeply.

- *Right Concentration*
  → supports deeper Right View,
  because with a still mind we can see impermanence, suffering, and non-self more clearly.

So the path itself is an example of dependent arising:

Each factor conditions the next,
and they support each other in a spiral towards freedom.

6. Using conditionality to make wise choices

Knowing that the path is made of conditions can help you in daily choices.

Instead of thinking:

- *"I must jump from where I am to enlightenment,"*

you can think:

- *"What small condition can I add today*
  that points in the direction of the path?"

For example:

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- *If you often speak harshly,*
  → you can decide, "Today I will be careful with one sentence."

- *If your phone always destroys your study time,*
  → you can decide, "For 20 minutes, I will put it in another room."

- *If you never meditate,*
  → you can decide, "I will sit for five breaths after waking up."

These are tiny conditions, but they matter.

Because:

- *each small choice becomes a cause,*

- *each cause becomes a new habit,*

- *each habit reshapes the whole stream of nāma–rūpa.*

This is how big change really happens:
not by force, but by patiently shifting conditions.

7. When conditions are not ideal

Sometimes conditions are really hard:

- *noisy home,*

- *family conflict,*

- *health problems,*

- *heavy school pressure,*

- *little time alone.*

It may feel like:

> *"I can't practise until my conditions are perfect."*

But remember:

- *The Buddha and his disciples also practised in a world with sickness, wars, and problems.*

- *Many great practitioners started from very difficult conditions.*

You may not be able to change everything around you.
But you can often find small spaces:

- *a few minutes in the morning,*

- *a quiet corner,*

- *one kind word instead of a harsh one,*

- *one deep breath before reacting.*

These small spaces are like tiny clearings in a crowded forest.
If you protect them, they can slowly grow.

Conditionality does not mean waiting for ideal conditions.
It means:

> *"I understand that conditions matter,*
> *so I will work wisely with what I have."*

8. Summary of Chapter 9

- *The path itself—sīla, samādhi, paññā—is made of conditions we can choose to develop.*

- *Sīla (moral conduct) creates safe, peaceful conditions for the mind: less guilt, less fear, fewer painful results later.*

- *Samādhi (concentration) arises when we bring together supportive conditions: basic virtue, sensible sense-input, a steady posture, effort, mindfulness, and joy.*

- *Paññā (wisdom) depends on conditions such as hearing Dhamma, reflecting on it, meditating, and having good friends; it grows stronger as these supports increase.*

- *The Noble Eightfold Path can be seen as a chain of conditions: each factor supports the next and they all reinforce each other.*

- *Even in difficult circumstances, small choices—like one kind word, one deep breath, a few mindful minutes—are real conditions that can gently shift the whole stream of experience.*

9. Questions for reflection

1. *Look at your day and choose one small wholesome habit you already have (for example, saying thank you, helping at home, or speaking politely).*
    - *What conditions support this habit?*
    - *How could you strengthen those conditions?*
2. *Think of one unhelpful habit (like procrastination, gossip, or reacting with anger).*

- *What conditions feed it?*

- *Can you remove or weaken at least one of those conditions?*

3. *Which part of the path feels most natural to you right now—sīla (right behaviour), samādhi (calm mind), or paññā (understanding)?*

    - *What conditions have made that area stronger?*

4. *Imagine your life one year from now if you add just one small good condition each day (a kind act, a mindful breath, a few moments of meditation).*

    - *How might your mind feel different?*

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Chapter 10 The Soil Where Understanding Grows

1. Insight needs the right "ground"

By now you've seen that:

- *nothing in life happens without causes and conditions,*
- *suffering follows a pattern (Dependent Arising),*
- *the mind–body process (nāma–rūpa) has no fixed self inside,*
- *and our actions become new conditions for the future.*

This may feel like a lot.
You might wonder:

> *"How do I actually grow real insight from all this?*
> *Is there some map for that?"*

The Abhidhamma and the Visuddhimagga (Path of Purification) give such a map.
Venerable U Thittila calls it "the soil in which understanding grows."

He explains that understanding (vipassanā) grows like a plant:

- *It needs soil – the topics we reflect on.*
- *It needs roots – purity in conduct and mind.*
- *It needs a trunk – further purifications and insight knowledges.*

In this chapter we will look at this "plant of understanding" in simple language,
so you can see how your own practice fits into it.

2. The soil: what we study and contemplate

U Thittila summarises the Visuddhimagga like this:

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Understanding is developed using certain things as soil:

- *the aggregates,*
- *the sense bases,*
- *the elements,*
- *the faculties,*
- *the Four Noble Truths,*
- *and Dependent Origination.*

These are all ways of looking at the same reality:

- *The five aggregates are the groups that make up a "being" – body, feeling, perception, mental formations, consciousness.*
- *The twelve bases and eighteen elements are more detailed lists of sense doors and objects.*
- *The control faculties (indriya) are powers like faith, energy, mindfulness, concentration, and wisdom.*
- *The Four Noble Truths are the big picture of suffering and its end.*
- *Dependent Origination is the law of how causes bring results in a twelve-fold series, the "framework of the whole round of continuing rebirth and death."*

These topics are the "soil" because they give the mind something clear to examine.

We don't just stare at blank space. We study:

- *"What really is this body?"*
- *"What really is feeling?"*
- *"How do the sense doors and objects work together?"*
- *"Where does suffering come from?"*

U Thittila says that an "intimate knowledge of that soil, gained by study and question" is needed for understanding to grow.

So when you read, listen to Dhamma, or think carefully about these teachings, you are preparing the soil for insight.

3. The roots: purity of conduct and mind

Good soil is not enough.
If a plant has soil but no roots, it dies quickly.

For insight, the roots are:

- *Purity of moral practice (sīla-visuddhi), and*
- *Purity of consciousness (citta-visuddhi).*

U Thittila explains that purity of moral practice is the base from which the mind can develop concentration.

In simple words:

- *If you often harm, lie, or steal,*
  your mind will be full of fear, regret, and confusion.

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- *If you try your best to keep precepts and act kindly,*
  the mind becomes lighter and more settled.

That calmer mind is called purity of consciousness.
It doesn't mean the mind is perfect.
It means there is enough steadiness for insight to start working.

So:

- *Keeping precepts and*

- *Developing some concentration*

are not just "nice extras."
They are the root system of the tree of understanding.

4. The trunk: the purities and insight knowledges

When the soil is understood and the roots are firm, the trunk can grow.

U Thittila summarises seven purities from the Visuddhimagga, and how they relate to insight:

1. *Purity of moral practice – keeping conduct clean.*

2. *Purity of consciousness – enough concentration to see clearly.*

3. *Purity of view – understanding that existence is only mental and material qualities (nāma–rūpa).*

4. *Purity by overcoming doubt – understanding how cause and effect work, so doubt about the path fades.*
   5–7. Further purities related to deeper insight and the path.

Two early insight knowledges are explained:

- *Knowledge of nāma–rūpa (nāma-rūpa-paricchedo-ñāṇa)*
  – seeing that what we call a "being" is only mental and material qualities.

- *Knowledge of cause and effect (paccaya-pariggaho-ñāṇa)*
  – seeing how these qualities arise in dependence on conditions, and how they change over past, present, and future.

This may sound technical, but it fits what we have already been doing in this book:

- *When you look at a strong emotion and see body and mind parts,*
  you are moving towards knowledge of nāma–rūpa.

- *When you then ask "What conditions led to this?"*
  you are training knowledge of cause and effect.

These knowledges are part of the trunk—they lift understanding above ordinary thinking and move it towards true insight.

5. The role of concentration: support for wisdom

Earlier chapters said that the law of Dependent Origination is "deep, subtle, complex, and difficult to comprehend", yet very important for those who want to "gain some control over the means by which the course of their existence is otherwise invariably directed."

To see something deep, the mind must be steady.

Abhidhamma analysis shows that concentration (samādhi) is the "concurrent footing" of wisdom (paññā): wherever real penetrative insight is present, some right concentration is also present to support it.

The Buddha is quoted as saying:

> *"Bhikkhus, develop concentration.*
> *The concentrating bhikkhu comprehends in accordance with reality...*

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This is suffering...

This is the cause of suffering...

This is the cessation of suffering...

This is the way leading to the cessation of suffering."

In simple words:

- *A scattered mind cannot understand deeply.*

- *A somewhat collected mind can see the Four Noble Truths in daily experience.*

So even short, simple times of mindfulness and calm are not wasted.
They are part of making the mind ready for insight.

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6. A simple practice map for you

Putting this all together, we can draw a very simple map for your own path.

This is not an official list from the texts, but it is based on the pattern they describe.

Think in three steps:

Step 1 – Prepare the soil

- *Read or listen to explanations of:*
    - *the aggregates,*
    - *sense bases and elements,*
    - *Four Noble Truths,*

- *Dependent Origination.*

- *Don't worry about remembering every Pāli word.*

- *Just keep asking:*

  - *"What is this teaching saying about my body and mind?"*

  - *"How does it change my usual view of 'me'?"*

This is "intimate knowledge of the soil gained by study and question."

Step 2 – Grow the roots

- *Keep basic precepts as best you can.*

  - *This reduces fear, regret, and confusion.*

- *Develop some regular mindfulness:*

  - *even a few minutes sitting quietly,*

  - *or being present with walking, breathing, or daily tasks.*

These are your roots:

- *Purity of conduct and*

- *Purity of consciousness.*

Without them, the tree of understanding cannot stand.

Step 3 – Let the trunk rise

In daily life:

- *Notice experiences as nāma–rūpa:*
    - *"This is body sensation."*
    - *"This is feeling."*
    - *"This is a thought or intention."*
- *Then look for causes and conditions:*
    - *"What led to this feeling?"*
    - *"What does this state tend to produce next?"*

By doing this, you are training:

- *knowledge of nāma–rūpa, and*
- *knowledge of cause and effect,*

which U Thittila describes as early stages in the development of insight.

Little by little, your way of seeing changes:

- *from "my fixed story"*
- *to "a flow of conditions working according to law."*

This is exactly what the Abhidhamma wants to support.

7. Summary of Chapter 10

- *The Visuddhimagga (summarised by U Thittila) says that aggregates, bases, elements, faculties, truths, and Dependent Origination are the "soil in which understanding grows," with purity of moral practice and purity of consciousness as its root, and five further purities as its trunk.*

- *Purity of moral practice (sīla-visuddhi) and purity of consciousness (citta-visuddhi) are like the roots of the tree of insight; they prepare the mind for deeper seeing.*

- *Early insight knowledges include knowledge of nāma–rūpa, and knowledge of cause and effect (paccaya-pariggaha-ñāṇa), gained by observing mental and material qualities in terms of past, present, and future and seeing their constant change.*

- *Abhidhamma shows that concentration (samādhi) is the support (footing) of wisdom (paññā); the Buddha instructs practitioners to develop concentration so that they can understand the Four Noble Truths "in accordance with reality."*

- *For your own practice, you can think in three steps:*
  prepare the soil (study and question),
  grow roots (sīla and some samādhi), and
  raise the trunk (seeing nāma–rūpa and conditions in daily life).

8. Questions for reflection

1. *When you think about your current practice, which part feels stronger:*

    - *Soil (study and reflection),*

- *Roots (conduct and basic calm),*
- *or Trunk (seeing nāma–rūpa and conditions)?*

2. *Over the next week, what is one small step you can take to:*
   - *better understand the "soil" (for example, reading a short section on aggregates or Dependent Origination),*
   - *strengthen the "roots" (keeping a precept more carefully, or practising a few minutes of calm),*
   - *or raise the "trunk" (noticing causes and conditions in one strong emotion)?*

3. *Think of a recent strong feeling (joy, anger, fear).*
   - *How could you describe it in terms of nāma–rūpa?*
   - *How could you describe it in terms of cause and effect?*

4. *Does seeing your path as planting and protecting conditions (soil, roots, trunk) feel different from thinking "I must become enlightened quickly"?*
   - *How does this change the pressure you put on yourself?*

Chapter 11 Living Lightly in the Web of Conditions

1. Looking back at the journey

You have walked a long way in this little book.

Step by step, we have seen that:

- *Nothing in our life happens without conditions.*

- *The Buddha described a great law of Dependent Arising – a pattern where each result becomes the next cause, forming a self-perpetuating series that continues as long as ignorance and craving remain.*

- *Abhidhamma went further and explained twenty-four kinds of conditions in the Paṭṭhāna, to show in detail how mental and material states support one another inside this series.*

- *We saw how mind and body (nāma–rūpa) depend on each other, with consciousness always needing some nāma–rūpa as its "footing," and nāma–rūpa in turn being driven by craving and ignorance.*

- *We learned to notice contact → feeling → craving → clinging → action in our own daily life, and to see it as a process rather than "just me being this way."*

- *We explored knowledge of cause and effect, where we begin to see clearly which states condition which results, and how suffering always follows craving.*

- *We touched the teaching of non-self (anattā): continuity is only a series of impermanent states, "without soul," kept going by ignorance and craving, and therefore marked by suffering.*

- *We widened our view to see that everyone is caught in this web of conditions, not only "me" – which opens the heart to compassion.*

- *Finally, we saw that the path itself is made of conditions: aggregates, bases, elements, truths, and Dependent Origination are the "soil in which understanding grows," while purity of conduct and mind form its roots.*

Now, in this last chapter, we bring these threads together and ask:

"How can I live more lightly
in this web of conditions?"

2. Two ways to live in conditions

There are two very different ways to live in a conditioned world.

Way 1 – Without understanding

- *We see pleasant things and believe: "This is truly mine."*

- *We see unpleasant things and believe: "This is an attack on me."*

- *We feel strong emotions and think: "This is what I am."*

Because we do not see causes and conditions clearly, we:

- *cling to what we like,*

- *fight what we dislike,*

- *build a heavy story of "me and mine,"*

- *and keep feeding the cycle of ignorance and craving.*

Abhidhamma describes this as a vortex: a complex of mental and material qualities pulled along by craving "in the ambience of ignorance," life after life.

Way 2 – With understanding

The Web of Conditions: Dependent Arising

- *We begin to see: "This arose because of conditions."*
- *We notice: "When those conditions change, this will also change."*
- *We realise: "This process has no fixed, independent 'I' inside."*

Because we see in this way, we:

- *cling a little less,*
- *fight a little less,*
- *become more interested in what supports suffering and what supports freedom,*
- *and start adding wise conditions on purpose.*

The outside world may look the same—school, family, work, worries, joys.
But inside, the attitude has changed.

We move from:

> *"Why is this happening to me?"*

to:

> *"What conditions are here?*
> *Which ones can I wisely change?*
> *Which ones must I patiently accept?"*

This is the beginning of living lightly in the web of conditions.

3. Freedom within conditionality

Sometimes people think:

> *"If everything is conditioned, there is no freedom."*

But Abhidhamma suggests almost the opposite.

U Thittila says that Dependent Origination is especially important for those who wish to "gain some control over the means by which the course of their existence is otherwise invariably directed."

In other words:

- *If you don't understand conditions, you are like a leaf blown by the wind.*

- *If you do understand conditions, you can start to plant seeds instead of being blown around.*

You cannot control all conditions.
You did not choose your birth, your early family, your basic body.

But inside this bigger web, you have space to choose:

- *whether to listen to Dhamma or not,*

- *whether to keep precepts or not,*

- *whether to pause and breathe or react automatically,*

- *whether to cultivate mindfulness or stay distracted,*

- *whether to feed kindness or feed anger.*

Each wise choice is a new condition.
Over time, these conditions change the shape of your whole stream of nāma–rūpa.

So freedom in Buddhism is not the power to ignore all causes.
It is the power to work skilfully with causes.

4. Four ways to use this book in real life

To make this very practical, here are four simple "uses" for everything you have learned in this book.

You can think of them as four daily reflections:

1. When you suffer – look for causes, not enemies

When you feel hurt, angry, or sad:

- *Acknowledge the feeling kindly.*
- *Then ask: "What conditions are here?"*

Look at:

- *body state,*
- *thoughts and beliefs,*
- *past habits,*
- *outer situation.*

This does not mean you blame yourself for everything.

It means you are training knowledge of cause and effect, which the Visuddhimagga calls an important early insight.

You learn to say:

> *"This suffering is not random.*
> *It came from conditions.*
> *Some I cannot change;*
> *some I can."*

2. When you are happy – see the web of support

When you feel joyful, calm, or grateful:

- *Notice: "This also has conditions."*

Maybe:

- *someone was kind to you,*
- *you slept well,*
- *you heard some Dhamma,*
- *you remembered to be mindful.*

Seeing this:

- *protects you from clinging ("This must never end!"),*
- *increases gratitude ("So many things support me."),*
- *and reminds you to recreate wholesome conditions again.*

3. When you face a choice – ask which conditions you are planting

Before a small decision (what to say, whether to scroll, whether to help):

Pause and ask:

> *"If I do this, what conditions am I planting*
> *for my future mind and for others?"*

You don't need a perfect answer.
You only need to see that your action is never "just one moment."
It is also a seed.

This thought alone can change your choices.

4. In meditation – see nāma–rūpa and their conditions

When you sit quietly, even for a short time:

- *Notice body: posture, breath, sensations.*
- *Notice mind: feeling, thoughts, moods.*
- *Notice how they condition each other.*

When a strong emotion arises:

- *See it as nāma–rūpa, not "me."*
- *Then gently look:*
  "What fed this?"
  "What happens if I add the condition of mindfulness?"

By doing this again and again, you are practising exactly the kind of insight into nāma–rūpa and conditions that the Abhidhamma points towards as the trunk of wisdom.

5. What this book can and cannot do

It is good to be honest about the limits of a book.

This book cannot:

- *remove all your suffering,*
- *change your family or school,*
- *instantly uproot your deep habits,*

- *give you enlightenment just by reading.*

What it can do is exactly what Venerable U Thittila says the Abhidhammattha-saṅgaha is meant to do:

- *give you a clear map of mental and material states,*
- *show you how they relate as conditions,*
- *help you check your own mind and see whether it is wholesome or unwholesome,*
- *and support the growth of right understanding.*

In simple words:

This book is one more condition.
What it grows into depends on what you do next.

If you:

- *reread parts,*
- *talk about them with others,*
- *try the reflections,*
- *and keep noticing conditions in your daily life,*

then this book can become part of the soil, roots, and trunk of your own understanding.

6. A final encouragement

You live in a world of conditions:

- *changing body,*
- *changing mind,*
- *changing relationships,*
- *changing world events.*

Sometimes this can feel scary.
But the Buddha's teaching turns it into hope.

Because things are conditioned:

- *they are not fixed;*
- *suffering can end when its causes are removed;*
- *wisdom, kindness, and peace can grow when their causes are planted.*

Every time you:

- *choose honesty over lying,*
- *choose patience over snapping,*
- *choose mindfulness over automatic reaction,*
- *choose kindness over indifference,*

you are quietly changing the pattern of your life.

Please don't underestimate these small choices.

They are exactly the kind of conditions that, over time, can support the deep insights spoken of in the Abhidhamma.

May everything you have read here become:

- *a good condition for understanding,*
- *a good condition for compassion,*
- *and a good condition for freedom—*

for you, and for all beings who share this vast, delicate web of conditions.

7. Questions for reflection

1. *Looking back over this book, what is one idea about conditionality that feels most useful to you personally?*
2. *Can you remember a recent moment when seeing something as "just conditions" made you less harsh towards yourself or someone else?*
3. *In the next week, what is one small new condition you want to add to your life (for example, a minute of mindfulness, a kind word, a small act of honesty)?*
4. *If you imagine your future as a stream of causes and effects, rather than a fixed "fate," how does that change the way you feel about your own path?*

If you wish, you can now close this book for a moment, sit quietly, and just notice:

- *breathing in,*
- *breathing out,*

in the middle of this living, changing, law-governed web of conditions.

The Web of Conditions: Dependent Arising

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

The Web of Conditions: Dependent Arising

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Web of Conditions: Dependent Arising

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI	B0FSLT5WR8
2024-08-22	Paṭiccasamuppāda (Law of Dependent Origination)	B0DDXYTFD7
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-I	B0FSWH119Q
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-II	B0FSY39NP2
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-III	B0FSYWCJ16
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-IV	B0FSSGX6HB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VII	B0FSR19XVB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VIII	B0FSSGX6HB
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2024-11-20	The 92 Pācittiyas 4th part Āvasatha: MONASTIKA	B0DNMTVGL3
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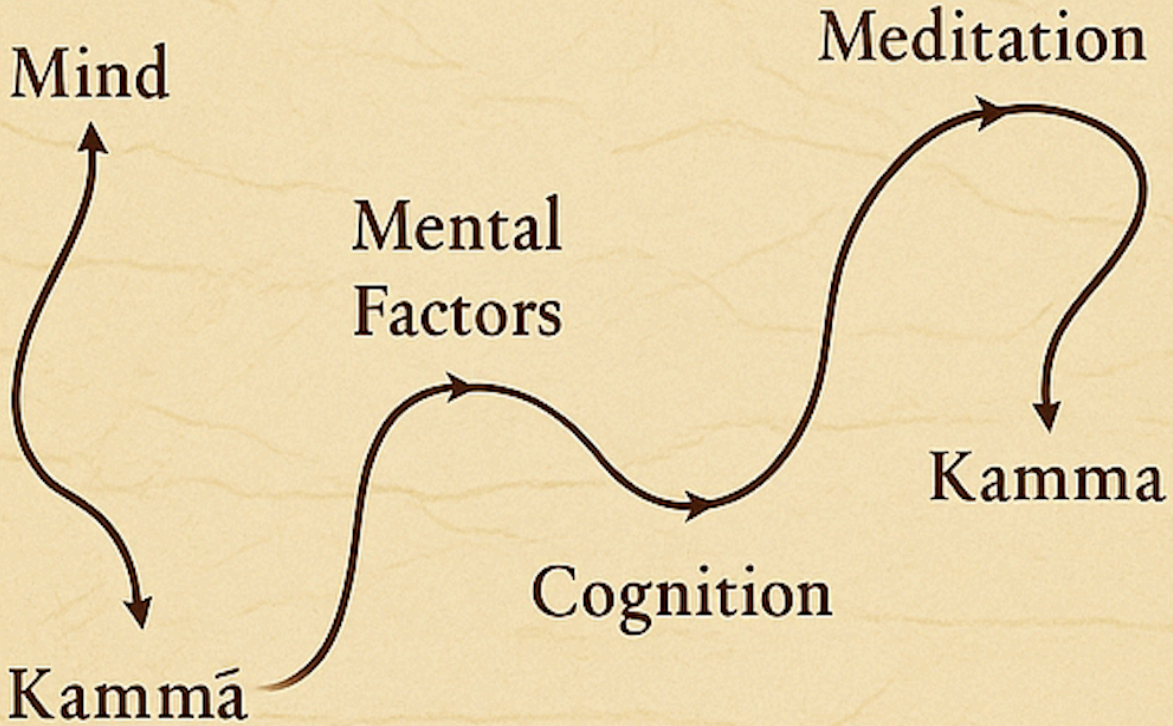
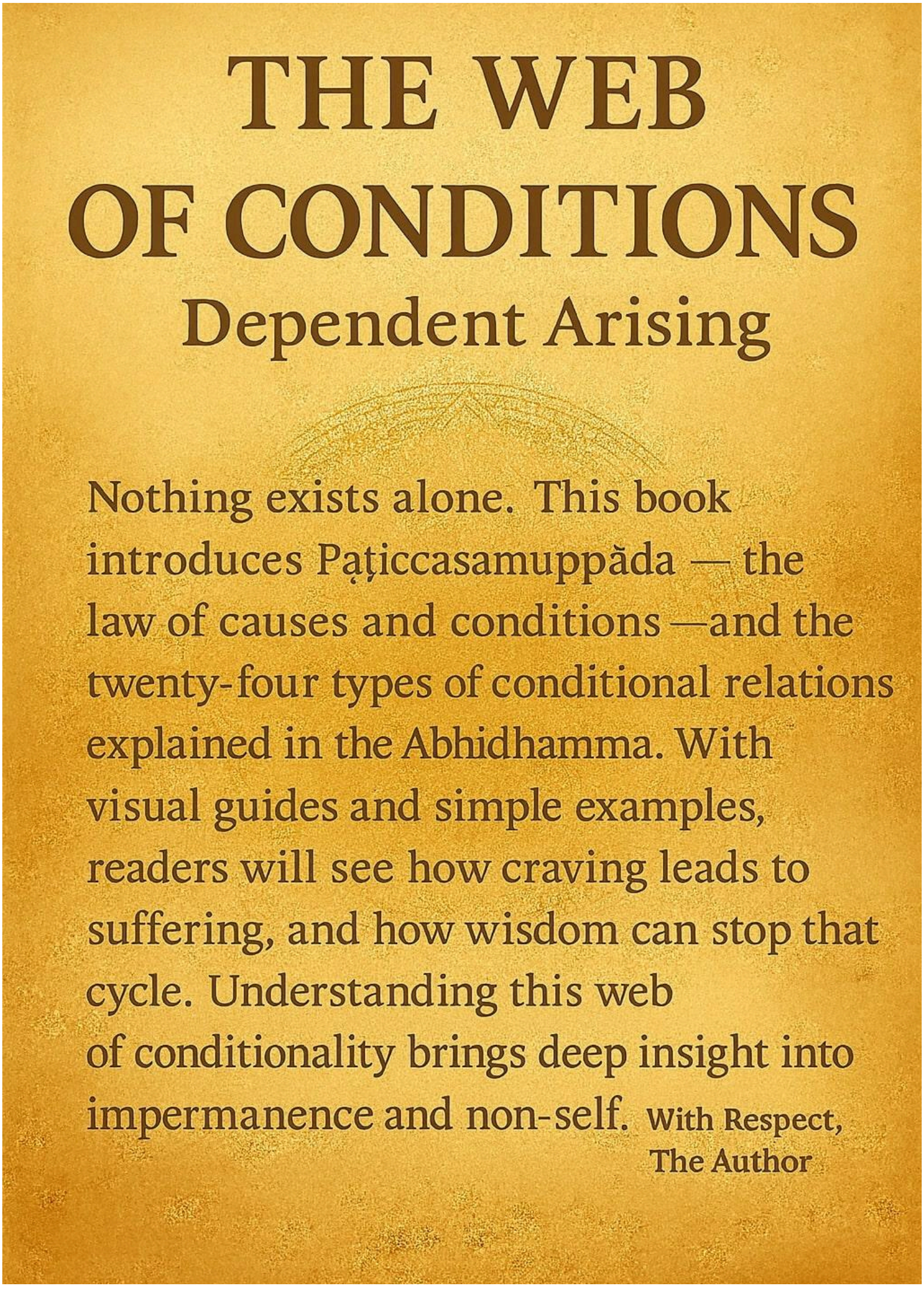
2025-10-02	Buddhist Psychology & Philosophy for Modern Minds Vol-1	B0FTJZR19S
2025-10-03	Buddhist Psychology & Philosophy for Modern Minds Vol-2	B0FTSYB2NY

"The Abhidhamma is not theory, but a compass pointing toward peace."

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Nothing exists alone. This book introduces Paṭiccasamuppāda — the law of causes and conditions—and the twenty-four types of conditional relations explained in the Abhidhamma. With visual guides and simple examples, readers will see how craving leads to suffering, and how wisdom can stop that cycle. Understanding this web of conditionality brings deep insight into impermanence and non-self. With Respect,
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